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ART. I.—*A Supplement to the Dissertation on the 1260 Years; containing a full Reply to the Objections and Misrepresentations of the Rev. E.W. Whitaker; some Remarks on certain Parts of the Author's own Dissertation; and a View of the present Posture of Affairs as connected with Prophecy. By the Rev. George Stanley Faber, B.D. 8vo. 4s. Rivington. 1806.*

IN our review of Mr. Woodhouse on the Apocalypse, for January last, we ventured very frankly to declare our opinion respecting the authenticity of the book of Revelations, which is commonly ascribed to St. John. We there stated that the external, but more particularly the internal evidence had induced us to consider this work as a composition which possessed none of the genuine characters of prophetic inspiration. Mr. Faber's dissertations, in which there is a considerable waste of erudition, instead of removing our objections, have served only to strengthen us in our unbelief. This gentleman has often, like former commentators, been successful in subverting the interpretations of his predecessors; but he has not been equally happy in establishing his own. He is hardly less fanciful and absurd, but not less pertinacious in making the supposed predictions accord with a preconceived hypothesis. The truth is, that, as the Apocalypse itself is a mere visionary representation, the product of some potent but deluded fancy, which has no relation to whatever has been in time past, or what is ever likely to be in time to come, it may be readily wrested and distorted to signify any thing or every thing, which the caprice of the expositor may adopt. It has not one of the indubitable marks of genuine unadulterated prediction. It is a chaos of confusion, without any such

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distinctive features of time, place or circumstance, as would serve to fasten any one of the prophecies to any particular event, which ever has been or is ever likely to be. Those parts of the prediction which the commentators almost universally suppose to have been fulfilled, are as obscure after the supposed completion as they were before. The delusive dreams or incoherent suppositions of any man in a state of delirium, might with as much probability be adduced as a prophetic delineation of all that should happen in his future life, as this supposed book can be imagined to denote all the future fortunes of the Christian church from the age of John to the end of time. If prophecy be regarded as the history of any event before it comes to pass, but so marked by characteristic and distinctive circumstances, as to be incapable of being applied to any other event after it has come to pass, we will venture to say that the advocates for this book of Revelations cannot, throughout the whole, produce any one prophetic paragraph, which possesses this character of genuine inspiration. Our Saviour's prediction respecting the siege and destruction of Jerusalem, was an historical anticipation of the event; and this prediction was so locally, chronologically, and circumstantially definite, that it cannot with any plausibility be applied to denote the siege or the destruction of any other city in any country or period of the world. Can it be applied to signify the siege of Gibraltar, the bombardment of Copenhagen, or the massacre of Ismael? Certainly not. But yet in what is called the Apocalypse, all the interpretations are equally plausible and equally absurd; for there is not one of the supposed prophetic pictures which has any definite characteristic resemblance to any particular transaction. It can serve only like a book of enigmas to exercise or rather torture the faculty of conjecture; and, as there is nothing to teach us which conjecture is nearest to the truth, the expositor may for ever continue to refute the suppositions of his predecessors, without being able to substantiate any interpretation of his own. The Apocalypse is celebrated by its votaries as a faithful representation of the various vicissitudes which were to befall the church of Christ from the age of the apostles to the end of time. But many as are the vicissitudes which the church has already experienced, we will venture to assert that not one of them has been clearly predicted or distinctly marked in this prophetic book. Had this mysterious volume contained a series of genuine predictions, and been written with the design which is supposed, we might naturally expect to have found in it something like a clear, distinct, characteristic and circumstantial prophecy of the re-

formation, which so materially affected the fortunes of the church, and contributed to the purification and diffusion of the gospel. But that part in the Apocalypse which Mr. Faber supposes to relate to this mighty change, might, without any violence of interpretation, be applied to a diversity of events with equal plausibility and truth.

‘ And I looked, and lo, a lamb stood on the mount Sion, and with him an hundred, forty and four thousand, having his Father’s name written in their foreheads. And I heard a voice from heaven, as the voice of many waters and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts and the elders; and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth. These are they, which were not defiled with women, for they are virgins; these are they which follow the lamb whithersoever he goeth; these were redeemed from among men, being the first fruits unto God and to the lamb. And in their mouth was found no guile, for they are without fault before the throne of God. And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth and the sea and the fountains of waters.’ Revel. xiv.

This passage is represented by Mr. Faber, vol. ii. 335, as a striking, prophetic delineation of Luther and the reformation; but we leave it to the judgment of every man of unprejudiced understanding to determine whether there be in the above quotation any such distinctive and characteristic marks of time, place, person or circumstance, as clearly and exclusively denote either Luther or the reformation?

‘ And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.’

‘ By this *second angel*,’ says Mr. Faber, ‘ I conceive Calvin and the members of the different reformed\* continental churches to be peculiarly intended.’ Now we will ask, what there is in this supposed prediction, which can justify such an application? Or what greater resemblance this second angel bears to Calvin than to any other individual? Does the pretended prediction contain any thing like the portrait of his character, or does it exhibit any one single trait by which we can discriminate

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\* Mr. Faber says that he uses the word *reformed* in contradistinction to *Lutheran*.

the likeness? What distinctive mark or circumstance is there by which we can demonstrate the identity of the second angel and the reformer of Geneva? Is he depicted with his book of Institutes in his hand, fulminating anathemas against all who do not subscribe to the decisions of his intolerance; or ordering Servetus to the stake? To suppose a bigot, like Calvin, represented as an angel, and one of the favoured objects of inspired prophecy, is to blaspheme the wisdom and the clemency of God. Whatever may be said respecting the absurd or unscriptural tenets of the Romish church, we are of opinion that the tenets of Calvin are hardly less adverse to reason and to scripture. Calvin was in his heart as intolerant as any pope that ever issued from a college of cardinals; and the doctrine, which he preached, is imbued with as little of the true spirit of christianity, as any tenets which ever received the sanction of the Vatican. We are not surprised that Mr. Faber should believe the gloomy and sanguinary genius of Calvin fit to be delineated in the visions of prophecy; but we, who consider the doctrine of that reformer to be little better than popery under another form, must beg leave to withhold our assent to his assertions.

‘ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the lamb. And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.’

We make no remarks on the sanguinary spirit and unrelenting ferocity which are evinced in this passage, and which are so opposite to the mildness and forgiveness which are breathed in every sentiment of the unvitiated gospel. We hasten to the explanation of Mr. Faber, who says,

‘ As the first and second angels represent the Lutheran and Calvinistic churches of the continent, so I apprehend, the third angel typifies the insular church of England, which is not professedly in all points either Lutheran, or Calvinistic, and which has justly inherited and obtained the glorious title of the bulwark of the reformation. The description which is given of the third angel, accurately corresponds with that part which the Anglican church has taken in the contests with the adherents of popery.’

Gentle reader! pray observe that the principal office of this *third angel* in this spurious prediction, is to hurl anathe-



mas and imprecate vengeance on those of an opposite communion. But is this the office or the characteristic of the church of England? If it be, we will at least say that it is not the office or the characteristic of any angel either on earth or in heaven. The church of England and the church of Rome were once very loud in their expressions of mutual rancour and hostility; but they have since learned to use a milder language and more consonant with the spirit of the gospel. But what characteristic trait is there in the passage of the Revelations, which has just been quoted, to induce any man of common sense or power of discrimination to suppose that this *third angel* typifies the church of England? What resemblance is there between them, which can justify such an inference? Is there any mention of name, time, place, or circumstance, by which we can be reasonably authorized in asserting that this third angel denotes the church of England more than the church of Scotland, or the church of Denmark, or any other church? If Mr. Faber dilute his positive affirmation into a faint and vapid possibility that the *third angel may denote* the church of England, we must affirm it to be as possible that it *may not*, and it is not sufficient to found prophetic resemblances, or the completions of prophecy, on such superlatively vague and distant possibilities. But these prophetic explanations of Mr. Faber, which we have quoted, are in perfect unison with all the rest which fill his two bulky volumes; in which we meet with the most indefinite, incongruous, and unsatisfactory expositions. The only thing that can be said in his favour is, that they are not worse than those of his predecessors; he and they have equally erred in mistaking the forgery of man for the inspired communication of the deity.

‘The 9th chapter of the Revelation,’ says Mr. Faber, ‘terminates in the year 1672, with the siege of Kaminiec.’ Now we have carefully perused this ninth chapter of the Apocalypse, but have not been able to discover any thing either relative to the siege of Kaminiec, or chronologically significant of the year 1672. There is not one definite or distinctive circumstance in the whole chapter, which, with any certainty, denotes such a siege or such a date. But a prophecy, which is not as clear as a compendious history, after the completion, is no prophecy at all. It is not the inspiration of God but the imposition of man.—The great earthquake which is mentioned Revel. xi. 13. is said by Mr. Faber and others to denote the French revolution; but it might with much more probability be supposed literally to signify the earthquake at Lisbon or Puteoli. Indeed, as there are no such distinctive marks of time, place, or circumstance as inseparably to attach this imaginary prophecy to any

particular event, it may be made, according to the caprice of the expositor, either literally or figuratively to signify any physical or moral convulsion that ever did or ever may take place in the earth or among the nations. These prophetic visions of the Apocalypse are of such a pliant and accommodating nature that they will readily countenance any or every interpretation. The moment we suppose them to signify either this event or the opposite, that moment they become flexible to the varying gust of the imagination. 'According to the sure word of prophecy,' says Mr. Faber, 'the great earthquake of the French revolution was to take place in the year 1789.' But where in his sure word of prophecy or in his favourite Apocalypse did Mr. Faber ever meet with any mention of the French revolution, or of the year in which this great political explosion was to occur? We will venture to assert that if his own prolific imagination had not made ample amends for the deficiencies of the prophecy, he would never have been able to discover in the Apocalypse any delineation of the French or of any other revolution.—'And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living soul died in the sea.' 'The pouring out of this vial,' says Mr. Faber, 'relates to the dreadful massacres of revolutionary France, which commenced early in September 1792.' Here, as in the former expositions, we have round assertion without a particle of proof. The original says nothing about massacres in France, or about the time when such massacres would take place; but Mr. Faber and other commentators on the Apocalypse possess a happy faculty in supplying the place, the date, and every distinctive circumstance which is wanting to complete the resemblance. By this *singular felicity of exposition* they might make any book that was ever written a prophetic pourtraiture of every transaction to the end of time.—'And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains, and repented not of their deeds.' Here the quick-sightedness of Mr. Faber is conspicuously displayed; for in this passage he seems to discern, what any mortal of grosser faculties would never have suspected, a prophetic delineation of the battle of Austerlitz; and we have little doubt but that, if the battle of Jena or of Eylau had happened to have occurred while his prophetic commentary was flowing in copious streams of ink from the pen of Mr. Faber, he would have as clearly seen and as sagaciously observed that the above passage was prophetic of those engagements. But Mr. Faber wishing, like a skilful general, to secure a safe retreat in case of an unexpected overthrow,

does not enunciate a direct affirmation, but an accommodating possibility. He says, 'the battle of Austerlitz has been fought, and *possibly* the *fifth* vial has been poured out.' 'I dare not,' he adds, 'even now *positively* say that the effusion of the *fifth* vial has commenced; but I am strongly inclined to believe that it has commenced, and that the house of Austria now feels its baleful effects.' We poor and simple reviewers, who are not quite so lynx-eyed as Mr. Faber, have not, we confess, been able to discern in what is said respecting the fifth vial, any, even the most distant allusion to the battle of Austerlitz, or to any other battle that was ever fought either in Asia or in Europe. The battle of Austerlitz was rendered memorable by the presence of three imperially crowned heads in the field, and had this or any other distinctive circumstance been made an appendage to the effusion of the fifth vial, we might have discovered something like a reason for the interpretation of Mr. Faber. But, in what is said respecting the effusion of this vial, not one distinctive trait of time, place, person, or circumstance is mentioned, by which we can in any degree identify the prediction with any battle or occurrence that ever took place in any country or in any period of the world.—We have now presented our readers with sufficient specimens of Mr. Faber's expositions of this supposed prophetic book, from which they will readily see that he has not thrown more light on the subject than his predecessors; that his dissertations furnish another cogent proof in addition to the many which have been already exhibited, that the Apocalypse is a spurious production; and that those, who endeavour to prove it to be the product of divine inspiration, and to pourtray the fortunes of the christian church from its origin to the consummation of all things, only bewilder themselves in error, involve themselves in endless contradictions and absurdities, and lavish to no useful purpose that time, and that erudition, which might be more beneficially employed. When we consider the masses of learned lumber which have been written on the prophetic fictions of the Apocalypse, and at the same time reflect on the many valuable and edifying works which the same diligence and talents might have produced, if they had been more rationally applied, we cannot but deeply lament those aberrations of the mind, which impede rather than promote the progress of that knowledge, and the diffusion of those truths which are most subservient to the increase of virtue and happiness.

**ART. II.—***Memoirs of John Lord de Joinville, Grand Seneschal of Champagne, written by Himself: containing a History of Part of the Life of Louis IX. King of France, surnamed St. Louis. To which are added the Notes and Dissertations of M. du Cange, &c. &c. The whole translated by Thomas Johnes, Esq. 2 Vols, 4to. 4l. 4s. Longman. 1807.*

OF two printed editions of these interesting Memoirs, that of Du Cange 1668, and that of Capperonier 1761, the compilers of the 'Memoires Historiques' preferred the former, for the reasons given in their introductory paper, and among others, on account of the remarks and dissertations added by the learned editor, which could not easily be detached from his work. Mr Johnes has followed the Memoires Historiques in his translation. We have never seen the French edition of 1761, and are, therefore, unable to form any judgment of our own as to the propriety of his choice in this respect; but the decision of those respectable persons whom he has followed as guides seems sufficient to justify the course which he has adopted. In one particular, indeed, he may be thought deserving of censure by many of his readers. The original work of the old Seneschal occupies but 160 pages out of the 760 of which these two volumes consist. The rest are entirely devoted to the notes and dissertations above mentioned (together with a few other papers from the Memoires de l'Academie des Inscriptions) on purely antiquarian subjects some of which are curious certainly in themselves, and others highly important to the critics and historians of Paris; but many of them on points involving no general interest to foreigners, and calculated to lead to no inquiry of universal or peculiar application. This will be better explained in detailing the particular subjects of these essays. In the mean time, let this not be understood in the light of any censure passed on Mr. Johnes's labours, the real merit of which we are still among the foremost to acknowledge, but merely as a probable reason for which his present work may obtain less popularity than attends his late translation of Froissart, and less than its intrinsic importance seems to deserve.

The very first paper in this collection is, perhaps, the most liable to objection of any. However a Frenchman under the reign of Louis the fourteenth might have been interested in the genealogy of a noble but long-extinct family of Champagne, the interest he might have felt cannot very easily be transferred to an English reader of the present day. We cannot expect that the most diligent antiquarian in the Na-

tional Institute of Paris would be much gratified by the translation into French of a table of obsolete Welch pedigrees, even though the illustrious name of Owen Glendower himself were at the head or tail of the descents. It appears from this paper that the noble house of Joinville was connected by various family-alliances with the counts of Burgundy, Châlons, Soissons, Savoy, and Genevois; that John lord de Joinville, (the author of the following history) was ninth in succession from Stephen de Vaux, the founder of the race; and the fourth who held the office of seneschal to the counts of Champagne by inheritance. The disputes concerning the birth of this illustrious personage in some degree prove the futility of researches so deep and abstruse. Some refer that period to the year 1220, while others postpone it to 1224, and others again (it should seem for particular controversial purposes) to 1229. It appears clear, however, that his marriage with Alice de Grandprè, which had been articulated ever since the year 1231, was completed in 1240. We can hardly admit, therefore, the probability of his having been born much later than the earliest of the periods above-mentioned. The first occasion on which he displayed his military virtue was on that very expedition, the history of which he has transmitted to posterity. He left his castle soon after Easter in the year 1248, having first piously mortgaged the principal part of his lands to defray the expences of the journey. He joined company with St. Louis at Cyprus. It was there that he first entered into that prince's service, in which he continued for the space of 22 years. After an absence of seven years in the Holy Land he returned with the king to France, and in 1255 negotiated a marriage for his natural sovereign the king of Navarre (count of Champagne) with Isabella, daughter of Louis. He was summoned to attend the king on his second crusade to Africa, from which he excused himself on the plea of the poverty and distress of his subjects, a reason for refusal which, if sincere, was highly laudable in a baron of the 13th century; and, as no traces exist of any reproach on that account having fallen on him from his contemporaries, the purity of his motive is not now to be questioned. In 1283, the county of Champagne having fallen to the crown of France by the marriage of Philip the hardy with the heiress of Navarre, John lord de Joinville was appointed governor and guardian of that country. Though a loyal subject, he was not a servile courtier, and we find his name among the lords and barons of Champagne who leagued together in 1314 against the king, on account of his oppressive exactions and an intended subsidy. The dispute was soon settled, however, and the original letter written by him to



the king on the 2d of June of the succeeding year, excusing himself from attending on his expedition against the Flemings, had been seen by M du Cange and is, probably, still in existence. In 1318 his son was in possession of the family estates; so that his death is fixed to some period between 1315 and 1318. He must have been very nearly an hundred years old when he died, and

‘In a title-deed of abbey St. Urbain, near Joinville, dated on the morrow of Easter in the year 13 . . ., by which he grants to Robert, the abbot, and to the monks of that monastery, certain fields and woods, he says, that he had been engaged so long in the country of the infidels, where he had remained seven years with the king, St. Louis, and in other parts; for which God, out of his mercy, had preserved his body and mind in greater health and vigour to a longer period of time than had been allotted to any of his predecessors.’

Du Cange repeats a tradition which he had heard, that he was of an extraordinary stature and strength of body, and that his head (which was then still to be seen at Joinville with one of his thigh-bones) was of an enormous size, as large again as that of any of his contemporaries. Ancel, his son and successor, obtained the county of Vaudemont by marriage, and towards the end of the 14th century, all the family titles and possessions passed (with the countess Margaret his great grand-daughter) into the house of Lorraine, and continued to be annexed to the younger branch of Guise. Another branch of Joinville settled in Naples with the count of Anjou, and flourished there for one or two centuries; but we hear nothing of the name at any period subsequent to 1441, when a lord of Joinville was summoned to the parliament held that year by king Alphonso.

The succeeding dissertation by the baron de la Bastie is a very important one. Father Hardouin had been seduced by his fondness for raising historical doubts to the enterprise of proving Joinville's history *a romance of the 15th century*. We have to thank him for the attempt, since the inquiry promoted by his scepticism has tended to the firmer establishment of that authenticity which he affected to deny. Of seven objections which M. de la Bastie selected from the host prepared by Hardouin as alone worthy of serious answers, we shall mention two which appear the most important of the whole, and which being overturned the demolition of the others must follow. The first relates to the great age of Joinville, who, in the year 1315, when the history was published, must have been ninety-five years of age. The second is comprised in the following terms: ‘If we compare the style of the history of St. Louis with that of other

French works of the same period, and even with the style of the letter that Joinville wrote to Louis Hutin, and which has been published by Du Cange, it will be found incomparably more modern, and more polished.'

In answer to the first objection, we think it by no means necessary to resort to the baron's refuge of postponing the æra of Joinville's birth, a method which gives rise to many more inconsistencies and absurdities than it cures. Supposing, therefore, that he was born in 1220, in 1305 he would have been 85, and there are curious coincidences in the history itself which prove that it was *written* about that period, though (by some means or other which we are ignorant of) the *publication* was delayed ten years. In the history he speaks of Guy earl of Flanders, as then lately dead, and of John the second, duke of Brittany, as then still alive. Now Guy is well known to have died at Compeigne in 1304, and John the second died in the latter end of 1305. The lord de Joinville is proved by the direct evidence of his life, of his letter to Louis Hutin, his deed to the abbey of St. Urbain, and of common tradition, to have retained his faculties to a much more advanced age, and to have been a man of more than ordinary strength both of body and of mind. The objection is yet further obviated by the reflection that he did not *write*, but only *dictated*, his history; and, if any person will still hold out against us that the memory of a man of 85 cannot be sufficiently retentive for such a detail of his earlier actions, though the argument be directly contrary to frequent experience, it will be answer enough to such an objector, to state the *possibility* of the author's having kept some loose notes or records of former times, which, when in the decline of life and growing unfit for the more customary exercises of his countrymen and equals, he determined to connect together for the encouragement and instruction of the rising race in the principles of virtue, honour, and piety.

The second objection imposes a task of somewhat greater difficulty; and, at first sight, we feared that the baron had resorted to the expedient of cutting the knot which he was unable to loose. Nothing is more easy than to charge transcribers with interpolating, blundering, and even altering the language of MSS. to make them more conformable to the style of their own age. All these things are very possible, but a reasoning mind will retain somewhat of its original scepticism notwithstanding these bold assertions, unless aided by proofs. The Poitiers edition, and the edition of Menard (the earliest printed copies of Joinville) vary much from each other, and are evidently taken from two different MSS. They are both strongly liable to Hardouin's objection, and there are

two or three glaring errors, (which have been copied into every subsequent edition for want of any authentic original) errors which it is utterly impossible that Joinville himself could have made, and which, therefore, if they really existed in the original, would amount to a sufficient internal evidence that it was not of Joinville's composition. But we are happily furnished with a chain of collateral evidence which, in our opinion, increases the probability almost to a moral certainty, that the purest of the copies now known to be in existence are disfigured with a multitude of interpolations and errors which have crept into them through willfulness and ignorance, and that there was an *original* from which they have descended that was not obnoxious to any of the objections raised against the copies. In the first place, M. de la Bastie has with great care and diligence, *proved* the several links of a chain of five different manuscripts *known* to have been in existence, the first in the library of Charles V. 58 years after Joinville is said to have published; the second in that of king René of Lorraine, in the early part of the succeeding century; the third was lent to Louis Lasserè by the duchess of Guise, about 1540, to be abridged by him and inserted in a life of St. Jerome which he was then writing; a fourth is spoken of most positively by the Sieur de la Croix du Maine, who wrote in 1584; and the fifth was discovered among some old papers at Laval by Claude Menard, who made use of it for his printed edition of 1617. The accounts remaining of these MSS. prove by strong and undeniable marks that they were so many distinct copies; and though at the time M. de la Bastie wrote, they were no longer to be found, it is no less certain that they did exist at the particular times above-mentioned. But a subsequent paper published by the baron as a sort of codicil to the former, is of yet more importance. In a catalogue of books found in the Castle of Moulins 1523, was discovered the following—'Les Chroniques de Monsieur Sainct Loys, roy de France, en papier à la main,' which can refer to no other than Joinville's history, and is therefore the proof of *another manuscript*. But it was reserved for the ingenious and indefatigable Ste. Palaye to make the grand concluding discovery. He actually found a manuscript of Joinville in the library of Lucca. The arms of the original owner are impressed on the book, and are quartered *Lorraine and France*. This could be no other than Autoinette de Bourbon-Vendôme, married to Claude de Lorraine, duke of Guise, the very same lady who lent her MS. to Louis de Lasserè. It is evidently a copy from some more antient MS., and it is probable from its appearance (which is of the 16th century) that it was a copy made by the order of the dutchess herself. But the

point of most consequence ascertained by it, is that the very papers in the printed edition, which have been made the ground-work of the principal objections, are either not to be found in this MS. at all, or when found, are marked by some peculiar variation, which actually removes the objections against them. From this it is evident that the printed editions, if they follow the MSS. from which they were taken, are at least contradicted by other MSS. of much more *apparent* authenticity; and, since the MSS. differ so widely from each other, in such material points, it is also evident that, in some or all of them, gross interpolations and deviations from the original have taken place; it is thence fairly to be presumed that the original was free from the objectionable passages; and if so, there remains no reason to doubt that the lord de Joinville was the real author.

We pass over several other proofs equally ingenious, having given the outline of the most important; and without apologizing for dwelling so long on the introductory matter, we proceed immediately to give some account of the work itself.

The lord de Joinville's own preface will best explain the nature and design of his history:

'This book will be divided into two parts. The first will shew how the above-mentioned king, St. Louis, governed himself according to the precepts of God and of our holy mother the church, to the profit and advancement of his kingdom.

'The second part will speak of his gallant chivalry and deeds of arms, that the one may follow the other, to enlighten and exalt the understandings of such as shall read or hear it. The contents of both parts will shew plainly that no man of his time, from the beginning of his reign unto the end of it, ever lived a more godly or conscientious life than he did.'

The opinions of this good king on points of conduct are particularly interesting and characteristic, both of the age and of the man. They are frequently related by our author in the forms of conversation, which passed at different times, on the most familiar terms between himself and his sovereign. His readers of the present day will smile at the following question, 'whether you had rather be a leper or have committed a mortal sin?' The seneschal, who, as he ingenuously confesses, would not tell a lie, replied 'that he would rather have committed *thirty deadly sins* than be a leper.' The reproof of the holy saint follows, and is well worth the serious attention of all those who may feel themselves inclined to answer with the seneschal. Master Robert

de Sorbonne (the founder of the celebrated college which bears his name) was a favourite of the king, and a friend to the seneschal. While sitting at the king's table, these two used to converse together in an under voice, till the king convinced them of the rudeness they were guilty of—'When eating in company, if you have any things to say that are pleasant and agreeable, say them aloud that every one may hear them : if not, be silent.' After this admonition, they conversed more freely, and the king often joined with them, propounding questions of conduct and opinion, and taking pleasure in deciding on the merits of their respective answers.

The following lesson of good breeding will remind the reader of an anecdote of lord Chesterfield and Louis 14th, who tried the true politeness of that renowned courtier, by a test not unlike the following of St. Louis.

'The good king called to him my lord Philip, father to the king now on the throne, and king Thibaut, his son-in-law, and seating himself at the door of his oratory, he put his hand on the ground, and said to his sons, 'seat yourselves here near me, that you may be out of sight.' 'Ah, sir,' replied they, 'excuse us if you please; for it would not become us to sit so close to you.' The king, then addressing me, said, 'Seneschal, sit down here,' which I did, and so near him that my robe touched his. Having made them sit down by my side, he said, 'you have behaved very ill, being my children, in not instantly obeying what I ordered of you; and take care that this never happen again.'

In discoursing on points of religious doctrine, the king appears to have displayed a great share of excellent sense and genuine goodness of heart and mind. The very ingenious apologue which concludes the following story, justifies our insertion of the entire passage.

'The good king, however, said that faith in God was of such a nature that we ought to believe in it implicitly, and so perfectly as not to depend on hearsay. He then asked me if I knew the name of my father; I answered, that his name was Simon. And how do you know that? said he. I replied, that I was certain of it, and believed it firmly, because my mother had told it me several times. Then, added he, you ought perfectly to believe the articles of the faith which the apostles of our Lord have testified to you, as you have heard the credo chaunted every Sunday. He told me that a bishop of Paris, whose Christian name is William, informed him that a very learned man in sacred theology once came to converse with, and consult him; and that when he first opened his case he wept most bitterly. The bishop said to him, 'master, do not thus lament and bewail, for there cannot be any sinner, however enor-



mous, but that God has the power to pardon.' 'Ah,' replied the learned man, 'know, my lord bishop, that I cannot do any thing but weep; for I am much afraid that, in one point, I am an unbeliever, in not being well assured with respect to the holy sacrament that is placed on the altar, according to what the holy church teaches and commands to be believed. This is what my mind cannot receive; and I believe,' added he, 'that it is caused by the temptation of the enemy.'

'Master,' answered the bishop, 'now tell me when the enemy thus tempts you, or leads you into this error, is it pleasing to you?'

'Not at all,' said he; 'on the contrary, it is very disgusting, and displeases me more than I can tell you.'

'Well, I ask you again,' said the bishop, 'if ever you accepted of money or worldly goods, to deny, with your mouth, the holy sacrament on the altar, or the other sacraments of the church?'

'You may be truly assured,' answered the learned man, 'that I have never accepted money, or worldly goods, for such purposes; and that I would rather have my limbs cut off, one by one, while I was alive, than in any way to deny these sacraments.'

'The bishop then remonstrated with him on the great merit which he gained in the sufferings of such temptations, and added, 'you know, master, that the king of France is now carrying on a war against the king of England. You know, likewise, that the castle situated nearest to the frontiers of each monarch is la Rochelle, in Poitou; now tell me, if the good king of France was to nominate you governor of the castle of la Rochelle, on the frontiers, and to make me governor of the castle of Montlehery, which is in the heart of France, to whom would the king at the end of the war, feel himself most obliged, you or me, for having prevented the loss of his castles?'

'Certainly, sir,' replied the learned man, 'I should suppose it would be me, and for this good reason, that I had well guarded la Rochelle, as being in a more dangerous situation.' 'Master,' answered the bishop, 'I assure you that my heart is like the castle of Montlehery; for I am perfectly convinced of the truth respecting the holy sacrament displayed on the altar, as well as the other sacraments, without having the most trifling doubt on their subject. I must however tell you, that whatever good-will God the creator bears me, because I believe his commandments without doubting, he will have double satisfaction in you, for having preserved to him your heart in the midst of perplexity and tribulation; and that for no earthly good, nor for any distress that adversity might bring on your body, you would ever deny or abandon your faith in his religion. It is for this reason, I say, that your state is more pleasing to him than mine; and I am much rejoiced thereat, and intreat that you will keep it in your remembrance, for he will succour you in your distress.'

We are sorry to find, in a subsequent parable, that the good king is a staunch advocate for religious persecution. An

old lame knight once undertook to argue with a rabbi. He asked him if he believed the miraculous conception. The Jew replied that he believed not a word of it. The old gentleman lifting up a crutch told him he had answered very stupidly and should pay for it; and, withal, he smote him such a blow on the ear as felled him to the ground. The abbot of Clugny reproved the knight, who justified himself, much to the satisfaction of St. Louis, who draws the following deduction from the tale:

‘I therefore tell you,’ continued the king, ‘that no one, however learned or perfect a theologian he may be, ought to dispute with the Jews; but the layman, whenever he hears the christian faith contemned, should defend it, not only by words, but with a sharp-edged sword, with which he should strike the scandalizers and disbelievers, until it enter their bodies as far as the hilt.’

We cannot dismiss this first part without quoting one more passage as an instance of patriarchal simplicity, and of dispatch in the forms of justice, extremely pleasing and characteristic of the unsophisticated manners of the age.

‘Many times have I seen this holy saint, after having heard mass in the summer, go and amuse himself in the wood of Vincennes; when, seating himself at the foot of an oak, he would make us seat ourselves round about him, and every one who wished to speak with him came thither without ceremony, and without hindrance from any usher or others. He then demanded aloud if there were any who had complaints to make; and when there were some, he said, ‘my friends, be silent, and your causes shall be dispatched one after another.’ Then, oftentimes, he called to him the lord Peter de Fontaines and the lord Geoffrey de Villette, and said to them, ‘dispatch these causes;’ and whenever he heard any thing that could be amended in the speeches of those who pleaded for others, he most graciously corrected them himself. I have likewise seen this good king oftentimes come to the garden of Paris dressed in a coat of camlet, a surcoat of tyretaine, without sleeves, and a mantle of black sandal, and have carpets spread for us to sit round him, and hear and discuss the complaints of his people with the same diligence as in the wood of Vincennes.’

Interesting and instructive as those little memorials of past ages appear to us, the most essential part of Joinville's history has always been considered to be his detail of the Egyptian expedition, to which we now hasten, passing over the tedious and unimportant wars which disturbed the early part of the reign of St. Louis. Our affections are soon enlisted in favour of the good relator by this little stroke of feeling which occurs in his description of parting from his native country.

'As I was journeying from Bliccourt to St. Urbain, I was obliged to pass near the castle of Joinville, I dared never turn my eyes that way for fear of feeling too great regret; and lest my courage should fail on leaving my two fine children, and my fair castle of Joinville, which I loved in my heart.'

His reflection, on finding himself, for the first time, at sea, is full of nature and simplicity.

'I must say that he is a great fool who shall put himself in such danger, having wronged any one, or having any mortal sins on his conscience; for when he goes to sleep in the evening, he knows not if, in the morning, he may not find himself under the sea.'

The lover of miracles will be delighted with the account he gives of the mountain on the coast of Barbary, which pursued them night and day, till dispelled by a procession made three times on a Saturday round the mast of the ship. On the third Saturday after this procession, they arrived at Cyprus, where they joined the king.

From this station that holy saint sent a deputation of monks to convert the Great Cham of Tartary, and presented him, 'by way of inducement,' with a tent 'embroidered on the inside with the annunciation of the Virgin, with other mysteries of our faith.'

After waiting at Cyprus till the summer, the whole armament again set sail, and arrived, on the Thursday after Whitsuntide, at Damietta, within sight of the forces of the sultan, who were waiting for them on the shore.

'The sultan wore arms of burnished gold, of so fine a polish, that when the sun shone on them, he seemed like a sun himself. The tumult and noise they made with their warlike instruments, was frightful to hear, and seemed very strange to the French.'

On the Friday preceding Trinity Sunday, orders were given for disembarkation; the French forces landed with scarce a shew of opposition, and shortly had the agreeable intelligence given them that the enemy had in a panic deserted Damietta, into which they immediately entered. Here the unruly conduct of the officers and soldiers laid the first train for their after misfortunes, and, as Joinville remarks, induced God to desert them who had heretofore been so signally their friend. They remained so long in this town, that the Saracens had time to rally and besiege them there, and various deeds of arms took place which appear generally to have ended to the enemy's advantage. The arrival of Alphonso, count of Poitiers, the king's brother, with large supplies, enabled them at length to sally

forth and pursue their march towards Cairo. The various transactions of this march, and of the two severe battles fought in the neighbourhood of Massoura, are related with the most convincing air of truth and honesty. The army weakened by the dreadful slaughter of those fatal days, was attacked by a contagious disorder, arising from the putrefaction of dead bodies, which floated down the Nile to a bridge near the christian camp, and choked the current of the river. Joinville himself was attacked with the disorder, and at the same time by rheumatism and the quartan fever.

‘ My poor priest was likewise as ill as myself ; and one day when he was singing mass before me as I lay in bed, at the moment of the elevation of the host, I saw him so exceedingly weak that he was near fainting ; but when I perceived he was on the point of falling to the ground, I flung myself out of bed, sick as I was, and, taking my coat, embraced him, and bade him be at his ease, and take courage from him whom he held in his hands. He recovered some little ; but I never quitted him until he had finished the mass, which he completed, and this was the last, for he never after celebrated another, but died. God receive his soul !’

At length the good king, ‘ witnessing the miserable condition of his army, raised his hands and eyes to heaven, blessing our Lord for all he had given him, and seeing that he could not longer remain where he was, without perishing, gave orders to return to Damietta.’

Part of the army, among which was the seneschal, embarked on board the galleys to convey the sick by water ; but the king, though dangerously ill himself, would not leave his people, and remained to conduct them by land. He was soon after made prisoner, with his whole army, at the town of Casel.

Meanwhile, Joinville, and the remainder of those who embarked, were not at all more fortunate. We must give the history of his capture in his own language :

‘ When our mariners had gained the current, and we attempted to push forward, we saw the horsemen, whom the king had left to guard the sick, flying towards Damietta. The wind became more violent than ever, and drove us against the bank of the river. On the opposite shore were immense numbers of our vessels that the Saracens had taken, which we feared to approach ; for we plainly saw them murdering their crews, and throwing the dead bodies into the water, and carrying away the trunks and arms they had thus gained.

‘ Because we would not go near the Saracens, who menaced us, they shot plenty of bolts ; upon which, I put on my armour, to prevent such as were well aimed from hurting me. At the stern of

my vessel were some of my people, who cried out to me, 'My lord, my lord! our steersman, because the Saracens threaten us, is determined to run us on shore, where we shall be all murdered.' I instantly rose up, for I was then very ill, and, advancing with my drawn sword, declared I would kill the first person who should attempt to run us on the Saracen shore. The sailors replied, that it was impossible to proceed, and that I must determine which I would prefer, to be landed on the shore, or to be stranded on the mud of the banks in the river. I preferred, very fortunately, as you shall hear, being run on a mud bank in the river to being carried on shore, where I saw our men murdered, and they followed my orders.

'It was not long ere we saw four of the sultan's large gallies making towards us, having full a thousand men on board, I called upon my knights to advise me how to act, whether to surrender to the gallies of the sultan, or to those who were on the shore. We were unanimous, that it would be more advisable to surrender to the gallies that were coming, for then we might have a chance of being kept together; whereas, if we gave ourselves up to those on the shore, we should certainly be separated, and perhaps sold to the Bedouins, of whom I have before spoken. To this opinion, however, one of my clerks would not agree, but said it would be much better for us to be slain, as then we should go to paradise; but we would not listen to him, for the fear of death had greater influence over us.

'Seeing that we must surrender, I took a small case that contained my jewels and relics, and cast it into the river. One of my sailors told me, that if I would not let him tell the Saracens I was cousin to the king, we should be all put to death. In reply, I bade him say what he pleased. The first of those gallies now came athwart us, and cast anchor close to our bow. Then, as I firmly believe, God sent to my aid a Saracen, who was a subject of the emperor. Having on a pair of trowsers of coarse cloth, and swimming straight to my vessel, he embraced my knees, and said, 'My lord, if you do not believe what I shall say, you are a lost man. To save yourself, you must leap into the river, which will be unobserved by the crew, who are solely occupied with the capture of your bark.' He had a cord thrown to me from their galley on the escot of my vessel, and I leaped into the water followed by the Saracen, who indeed saved me, and conducted me to the galley; for I was so weak I staggered, and should have otherwise sunk to the bottom of the river.

'I was drawn into the galley, wherein were fourteen score men, besides those who had boarded my vessel, and this poor Saracen held me fast in his arms. Shortly after, I was landed, and they rushed upon me to cut my throat: indeed, I expected nothing else, for he that should do it would imagine he had acquired honour.

'This Saracen who had saved me from drowning would not quit hold of me, but cried out to them, 'The king's cousin! the king's cousin!'



'I felt the knife at my throat, and had already cast myself on my knees on the ground : but God delivered me from this peril by the aid of the poor Saracen, who led me to the castle where the Saracen chiefs were assembled.'

But all Joinville's distresses seem to have been less poignant than that which he felt on discovering, some time after, that, through forgetfulness, he had been eating meat on a Friday. He threw the trencher behind him immediately, however, and boasts with honest exultation that, notwithstanding his sickness, he never failed to fast on a Friday as long as he remained a prisoner.

After a long captivity, terms were at last proposed, and mutual oaths were entered into on both sides, for the observation of them. The Turks swore that 'if they failed in their conventions with the king, they would own themselves dishonoured like those who, for their sins, went on a pilgrimage to Mecca bareheaded, or like to those who divorced their wives and took them again, or like a Saracen who should eat pork.' But all their preparations were nearly blasted by the pious obstinacy of the king, who agreed to the first oath proposed to him, namely, that, 'should he break his conventions, he might be deprived for ever of the presence of God, of his worthy mother, of the twelve apostles, and of all the saints of both sexes in Paradise;' but when the second was read to him, 'that if he broke his word, he should be reputed as a christian who had denied God, his baptism and his faith, and in despite of God would spit upon his cross, and trample it under foot,' he declared he never would take it. The consequences of this refusal nearly proved fatal to himself and friends. One of the emirs, (or admirals as Joinville calls them—) and they are, undoubtedly, the same word—declared he would force the king to take the oath, 'by cutting off the patriarch's head and making it fly into his lap.' The poor patriarch was actually seized, and put to the torture in Louis's presence, when, overcome by the violence of pain, he cried out 'Ah, sire, sire, swear boldly; I take the whole sin on my own soul.' Joinville does not know whether the tremendous oath was at last taken or not; but their captivity at length had an end, and the king's ransom was fixed at 400,000 livres, which he religiously paid, and the surrender of Damietta. The idle story that Saint Louis was ransomed by his weight in gold, is disproved by this simple narration.

At Damietta, the whole remainder of the French army. (of 2800 knights, only 100 were now alive) embarked for Acre, and the piety of the holy king was increased by the calamities he had undergone to an extraordinary degree of

devotion. Not unlike some modern saints, his severity of doctrine seems to have rendered him occasionally a little spiteful; for, on hearing that his brother the count of Anjou, (afterwards king of Naples) 'forgetful of the count d'Artois, and of the great perils from which God had delivered them,' was playing at tables with Sir Walter de Nemours, 'he arose hastily, though from his severe illness he could scarcely stand, and went staggering to where they were at play; when, seizing the dice and tables, he flung them into the sea in a violent passion.'

When at Acre, the king, as if he had not yet undergone enough in the service of religion, held a council whether to return to France, or stay to assist in the recovery of Palestine from the infidels. The good seneschal of Champagne was the only knight who advised him to stay, and incurred the ill-will of most of his fellow soldiers by doing so. But the king's inclinations were so strongly enlisted on the same side of the question, that it was soon determined, contrary to the opinion of all but Joinville himself, to remain.

An embassy from the Old Man of the Mountains leads the seneschal into a curious detail of the doctrines and practice of that extraordinary character, and of his subjects, the assassins, whom the author, by a mistake, calls Bedouins. This part of the history has given occasion to two ingenious dissertations by M. Falconet, which we shall notice more particularly in the course of these remarks.

We must pass over the actions performed by the army during their stay in Palestine, (in truth, our interest in the fate of the expedition diminishes extremely after their great dangers in Egypt were at an end,) and conduct the holy saint, the seneschal, and their few remaining friends safely back to their native country.

'I will now speak of the state and mode of living with the king, after his return from Palestine. In regard to his dress, he would never more wear minever or squirrel furs, nor scarlet robes, nor gilt spurs, nor use stirrups. His dress was of camlet or persian, and the fur trimmings of his robes were the skins of garnutes or the legs of hares. He was very sober at his meals, and never ordered any thing particular or delicate to be cooked for him, but took patiently whatever was set before him. He mixed his wine with water according to its strength, and drank but one glass. He had commonly at his meals many poor persons behind his chair, whom he fed, and then ordered money to be given to them. After dinner, he had his chaplains, who said grace for him; and when any noble person was at table with him, he was an excellent companion, and very friendly. He was considered as by far the wisest of any in his council; and as a proof of his wisdom, whenever any thing

occurred that demanded immediate attention, he never waited for his council, but gave a speedy and decided answer.'

The character of Saint Louis and his opinions on many points of practice are now continued nearly to the end of the work, and form by no means the least interesting part of it. The expedition to Tunis is barely mentioned by Joinville, who undertakes to relate nothing in his book of which he was not an eye-witness, or at least a partaker in some respect. While before Tunis, the good king was seized with a dysentery, which put an end to his life, but not before he had delivered to his son and successor Philip, the excellent advice which Joinville preserves for the instruction of his grandson, Louis Hutin. The conclusion attests the truth of the whole history in a manner which will leave few readers room to doubt of the author's sincerity.

'I now make known to my readers, that all they shall find in this little book, which I have declared to have seen and known, is true, and what they ought most firmly to believe. As for such things as I have mentioned as hearsay, they will understand them just as they shall please. And I beseech God, through the prayers of my lord St. Louis, that it may please him to give us such things as he knows to be necessary, as well for the body as the soul. Amen.'

The ample extracts we have made, leave us little occasion for commenting on the style of the author or his translator. On comparing the narration of Joinville with the more voluminous work of Froissart, we can trace the difference which the revolution of a century had already caused in manners as well as in language. The crusades, engendered by fanaticism and ignorance, terminated in diffusing a spirit of liberality, inquiry, and improvement: Those extraordinary expeditions were the means of throwing together the inhabitants of every country in Europe, who were embarked in a common cause, and imbibed the first principles of political and commercial alliance. Franks, Normans, and Goths, were no longer distinct and isolated people, kept apart by the jealousy of ignorance, but felt themselves only the members of one great society, depending on each other for support. By degrees, the chances and reverses of war, the accidents of captivity, the necessity of treaties and of intercourse with neighbouring powers, unfolded the extensive scheme of unrestricted humanity, and taught the great doctrine that all the creatures of God are alike his children, and formed for social union with each other.

In this view the period of the crusades may be considered as the most important in the annals of mankind. The benefits they bestowed were, however, very slow and gra-

dual, and as the cause died away in proportion to the growth of the effect, it is not till the spirit of fanaticism had almost ceased to operate, that we can distinctly observe the improvement which had been produced.

The expeditions of Saint Louis were kindled out of the few remaining sparks of that once predominating spirit. The flame was fierce, but of short duration: it was the last dying blaze of a subdued conflagration.

When Joinville wrote, the great work of civilization may be said to have commenced; his book itself may be considered as one of the earliest proofs now subsisting of its gradual advancement. It displays some extent of information, some fondness for inquiry, and some degree of liberality of opinion. The rude simplicity of former ages remains, but the beams of knowledge have already broken in to soften and diversify it. We discern faintly in some passages the first traces of that celebrated institution which, within a few years after the period of Joinville's writing, arrived with an astonishing rapidity of growth at its full perfection; for whatever may have been asserted by some writers, the genuine laws and ordinances of chivalry did not obtain any establishment in any part of Europe at a period long previous to the accession of the house of Valois to the crown of France, and the English wars which followed.

On turning our eyes from the pages of Joinville to those of Froissart, the scene is completely changed. The consequences of the crusades have had full time to operate. The establishment of chivalry is perfect, and its tendency to polish and refine the manners of the age has produced its effect. The intercourse between the two most civilized nations of Europe, even though hostile, has laid the foundations of a new and more extended political system. Magnificence, order, and ceremony, begin to prevail in the courts of sovereign princes, and are gradually extended to the establishments of barons and knights, the principal vassals of the crown and their own immediate dependants. The art of war is reduced to something like a regular science. Consequence is attached to commerce. The insurrection of the peasants all over Europe, and the bold assertion of their claims by the most opulent of the cities, have taught the proud nobles that there exists a third class of society, hitherto unnoticed, of weight sufficient to balance their inordinate power, to curb the insolence of tyranny, and restore the natural freedom of mankind.

From this sketch, it is impossible to hesitate as to which of the two labours already completed by Mr. Johnes we should affix the greatest degree of general interest. The work of Joinville is curious to the antiquarian; it is amusing and even

important to the philosophic historian, who makes the character of mankind his study. But that of Froissart is of far more universal consequence. It is the connecting link between the ancient and modern system of Europe; the faithful representation of that original structure, on which the whole of our present fabric is founded. The pictures of Joinville gratify our curiosity, as those of foreign and barbarous countries, their manners and inhabitants. Those of Froissart are the portraits of men like ourselves, rude and unfinished indeed, but rendered venerable by the knowledge that they represent our own forefathers.

The manner in which Mr. Johnes has executed this task as well as his former, entitles him to our commendation and our thanks. His style is extremely easy and correct without sacrificing entirely the peculiarity of the original. But we are sorry to notice some defects of inattention which should not have been admitted into publications of such importance. When Mr. Johnes translated a very noted passage of the original in these words, 'His brother Guion de Flandres, *who died shortly after at Compiègne*,' did he forget how much depended on the true construction of the phrase, and that one of the most ingenious proofs of the baron de la Bastie is founded on the supposition that Joinville spoke of earl Guy as having "*died not long since*," (that is, not long before the time when Joinville wrote, *more than fifty years after* the period to which he is now adverting)? It has not been in our power to procure these memoirs in the original, to compare with Mr. Johnes's translation, but we suppose that the word rendered so inadvertently "*shortly after*" ought to have been "*not long since*." If not, Mr. Johnes should have favoured us with a note on the occasion, detecting the fallacy of M. de la Bastie's argument on so essential a point.

We must defer till next month the short examination which it is our intention to bestow on the contents of the second volume, and shall not be surprised if, in the mean time, (such is Mr. Johnes's most commendable perseverance in the plan of his labours) we may have to congratulate the public, on the addition of the 'Grand Chronique de Mons-trelet' to the stores of instruction and amusement which he has already opened.

(To be continued.)

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ART. III.—*Bryan's Lectures on Natural Philosophy,*  
(concluded from p. 57.)

THE view taken of philosophy by Mrs. Bryan is of course of the popular kind. It comprises not only those sub-



jects of natural knowledge which have been reduced to known principles or settled laws, but some also of which little more is known than the phenomena. These are still referred by different philosophers to different causes, without any one having been able so to trace the connexion between them as to demonstrate the superiority of his own theory above that of his opponents.

The body of the work consists of an introductory lecture, one on mechanics, two on pneumatics, two on hydrostatics, one on magnetism, two on electricity, three on optics, and one on astronomy. A vast deal of information is collected from these interesting departments of philosophy, and adapted, both in the selection and display of it, to excite and invigorate the desire of knowledge. The general nature of the subjects is calculated to enlarge the mind, and exercise the powers of thought; and their variety affords great facility for producing the same effect in different ways, according to the different tastes and inclinations of the pupils. Knowledge comes abundantly furnished with expedients to allure and fix the attention, and attention in proportion to its perseverance can hardly fail of reaping advantage. The path lies through a succession of interesting speculations directed to the illustration of the glory of God, and the confirmation of the truths of religion. The ardour of the mind is stimulated by a series of views into the land of science, is warned of the difficulties and dangers of the road, of the true use of her labours, and the point at which all her excursions ought to terminate. We shall have occasion to remark that an increased effect might have been produced in this respect by more distinctness of statement and unity of design in the reflections at the end of each lecture.

The equability of the language is sometimes interrupted by a long word, or an unusual phrase, where the common forms of speech would have been more happily introduced. This practice appears indeed pretty generally to proceed from a desire to avoid repeating the same word, or the same structure of sentence. But it is disadvantageous upon the whole. It departs from that even and simple style which peculiarly becomes philosophical subjects, and which is equally adapted to the reflexions which arise out of such subjects. For such inequalities a general and pertinent apology is made in the preface; to which we may add that the time necessary for the minute and final arrangement of the matter of each sentence before it is put into words, and for selecting that mode of expression which would bring it most conveniently upon paper was probably not always to be found. Something is occasionally to be brought in after the close of the sentence ought properly to

have taken place, and the period is to be lengthened out by the inconvenient use of participles, or the feeble assistance of a conjunction. From the same cause and from eagerness to prevent the escape of an idea, and to return the attention to the task of selection, a neglect of arrangement sometimes occurs, and an appearance of desultoriness in passing from one subject to another. The mind occupied by general anxiety almost to the exclusion of the means of removing it, is often more strenuous in its indirect regard to those things which are waiting to be dispatched than to the one by which it is professedly engaged, and by which the rest ought to be excluded. Tormented with the idea of how much will on the whole be neglected, or is on the whole to be done, a comparatively feeble impression is felt of the small though decided advantage of accomplishing the single article immediately under contemplation. Of the pressure of such difficulties none can accurately judge but those who have actually experienced the task of condensing many subjects of unlimited extent into one uniform system. It is by such an experiment alone that we can fairly estimate the agony of being at once spurred and fettered; stimulated to the utmost speed by want of time, and by the same cause cramped in the exertion of thought. Moving in a track minutely circumscribed, yet ever changing its direction, versatility is as imperiously necessary as excursiveness is peremptorily forbid. It is to this cause that we are to attribute the following instances of inaccuracy, which our censorial duty obliges us to notice: 'Instinctively' is used, p. 1. where its full force is hardly applicable. At p. 32 we have a distinction made between 'weight' and 'resistance,' yet, in the account of the wheel and axle, 'resistance' is used to signify 'weight.' The tendency of certain fluids to diffuse themselves equably is repeatedly expressed by an 'endeavour to place themselves in equilibrium.' We have doubts whether some other expression would not convey this more clearly to a young reader, who will also probably have some difficulty in readily apprehending what part of the action of flying in birds is intended by 'semirotatory movement.' The remark at p. 91 on the stringed instruments wants more exactness of expression: and the same observation applies to an introductory sentence at p. 218, on the subject of light. A doubt may perhaps be admitted as to the propriety of using the word 'luminous' in the sense in which it occurs at p. 238 and 268. The variation of force at p. 25 might be more clearly put. The obscurity arises in part from a mistake of the printer; but the numerical statement might be more clear; and in the following calculation of space, time, and velocity, for 'a body moves,' substitute a 'body falls,' as the doctrine is applicable only to falling bodies. The as-

section at p. 24, 'that the velocity is a term which may express the force resident in each equal part of matter,' is correct, if no more be meant by it, than that the forces of two equal bodies in motion, are to be estimated by their velocities. The description of the common pump, might be made more complete and wants more letters of reference. The doctrine of flowing water, at p. 130, requires to be explained at greater length, and to be exemplified arithmetically. It is too much abridged at present for beginners. And in the same page for 'double the height of the fluid, and of the perpendicular AB,' read 'double the height of the fluid above D, and also of the perpendicular DC.' The words 'lens' and 'focus,' in optics, are used as already known before they are defined. In the explanation of the hydrostatic bellows, p. 111, the supposed cylinder of water should be stated to have AC for its base, not ABCD, and the calculation had perhaps better have been put in the usual arithmetical form. Some slight mistakes occur in the anatomy, but this was unavoidable. At p. 132, 'Because CB is is lower than AD and C, but about 32 feet above the level of the water at C,' would be better expressed thus: 'because the point B in CB is lower than the point D, though C is about 32 feet above the level of the water at A.' This last instance suggests some others of a similar kind, in which we have occasion to regret a deviation from the usual practice of mathematical writers. In the application of letters to the different figures, we have angles designated by two letters, and what is occasionally, though not always equally, inconvenient, lines by a single letter. The common mode is not merely more technical, it is also more accurate, and intelligible. Neither can we altogether reconcile ourselves to the so frequent use of the words 'surprising, amazing, astonishing,' not only because they are mere general terms, and have nothing characteristic in them, but as being ill adapted to a treatise on natural philosophy, the object of which is to approximate the remote, and familiarize the wonderful. To persons unacquainted with the secondary causes upon which the different natural phenomena depend, many of them appear in a high degree surprizing, amazing, astonishing. But things, of which we know that they can be effected, and that we ourselves can at pleasure produce them, are no longer subjects of wonder. These epithets are rather calculated for persons to whom the appearances should be exhibited without explanation, and who consequently could derive no instruction from what they could not comprehend. Such persons would wonder, for wonder is the effect of novelty upon ignorance. We are by no means desirous to exclude the terms when properly

applied, and we are aware that they are frequently so applied by Mrs. Bryan, to express that rational wonder with which the mind is affected in tracing the impression of the divine attributes in the works of creation. But in this respect all things are equally wonderful to us, as to the Almighty they are all equally easy: the construction of a blade of grass bears the signature of his wisdom and power, as much as the sun in the firmament, and its production is as much beyond the reach of our conceptions. We have no hesitation in making these remarks, because to those who peruse the work with attention, and whose opinion deserves respect from being the result of a liberal and enlightened judgment, it does not require the indelicate assistance of indiscriminate commendation.

Having taken general notice of that obstinate adherence to system, which prevents the sufficient display of a subject by the determination to include it within a particular scheme, we shall select Mrs. Bryan's first lecture on pneumatics, as affording an example of freedom from a fault, which occasions peculiar embarrassments to children. The care of providing against it, is often no less embarrassing to the author or lecturer. Self love is hard pressed in the continual and compulsory exercise of that condescension which stoops in many instances to a plainness of exposition, unnecessary except to the persons immediately addressed. The amiable and unwearied diligence of female writers in conflicting with this difficulty, is entitled to distinct and peculiar praise. Undismayed by the stubborn and untractable nature of their materials, they persevere in the endeavour to smooth ruggedness, to connect dissimilarity, to adorn sterility and enliven abstraction; and they succeed in many instances beyond expectation. Indeed the patient assiduity which does not shrink from such a task can hardly fail of success, when combined with the affectionate humility that anticipates and answers the objections of children, assists their unpractised powers of apprehension, supplies collateral illustration when the direct means of simplifying fail, and converts even the desultory waywardness of their fancies, into an occasion of improvement. The adept who is accustomed to presume a previous stock of knowledge in those whom he permits to comprehend his meaning, is above explaining the rudiments of his own science. And it is often fortunate that he is above it, for the result of his undertaking would perhaps be a book for beginners intelligible only to proficients. Nor is the success of female writers in this department to be attributed solely to their being unincumbered by profound involution of thought, or to the engaging suavity of their address;

even the occasional tenuity of style which maturer taste rejects is perhaps not without its use for children. Practical success justifies the combination of means used to obtain it ; and it is yet to be shewn what share each has in producing the effect. Were an instance to be presented to the public of one who, after having thus succeeded, possessed a mind of that reflective energy which reasons upon the exercise of its own powers, and the discrimination necessary to investigate the rationale of its success, we should obtain the solution of a problem of much greater interest and utility than can in general be attached to the speculations of the learned.

This lecture, after a few words of preface, and previous to the introduction of the properties of air, offers a very fascinating object to youthful curiosity in the description of the well-known instrument by which those properties are principally ascertained. This description is introduced by a short history of its invention. We cannot conceive a much more interesting group than would be formed at Mrs. Bryan's first introduction of this apparatus to her little audience. Their astonishment would scarcely be less excited by the statement which follows of the nature and constituent parts of the atmosphere, and of its weight, pressure, resistance, and elasticity. Each successive experiment would, as they are well calculated to afford clear and satisfactory proof of these different properties, increase their curiosity, and occupy and fix their attention. That the subject by being common may not be received with indifference, a philosophical view is given of the absolute necessity of the equilibrium of the air to human comfort, and existence.

‘ Every square inch of the exterior of our bodies, and on the surface of the earth, supports nearly fifteen pounds weight of the atmosphere ; so that a middle-sized person sustains a pressure of air equal to 30,240, estimating his surface at fourteen square feet, which we may suppose it to be at a mean calculation.

‘ Air, being a fluid, gravitates in all directions : of which we are convinced by its pressure horizontally into the canal of the pump, and also against the inside of the receiver, which is in every direction, and likewise equal to the compressing force of the air on its external surface. Thus we do not feel the external pressure of the atmosphere on our bodies, because it is within us, and the internal resistance is endowed with a power equal to the compressing force. We may readily conceive these effects of the external and internal air to be necessary to animal existence in order to keep up a constant motion in the fluids of our bodies ; and that if our bodies did not contain air, the external air would press us to death : or if the external pressure were removed, the internal expansion would burst all the vessels of our bodies, and animal existence would be impossible.”



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The doctrine of the air's pressure and resistance is followed by the history and philosophy of the barometer.

'The knowledge acquired of the pressure of the air has produced a very useful instrument, which indicates the state of the atmosphere for every time and every place. This instrument called a barometer was invented by Torricelli, a celebrated philosopher in Italy, the intimate friend of Galileo; but unfortunately the latter died three months after the former became his friend and associate. Torricelli himself died at the early age of forty, and thus the great expectations he had raised were crushed; yet the experiments he began were not neglected, and have been considerably improved on since his time. Like all first attempts, little accuracy was produced by the barometer invented by Torricelli: he formed it with a pipe sixty feet long, which being immersed, and suspended in a vessel of water, after the air had been extracted, the water rose thirty-four feet in the tube by the pressure of the external atmosphere on its surface. This instrument being very inconvenient, induced him to attempt another, in which he used quicksilver, a fluid so much heavier than water, that a smaller quantity answered his purpose.'

'To make a complete barometer according to the most improved method, a tube of glass about thirty-three inches long, should be filled with quicksilver, and then immersed in a bason of that fluid, when the mercury in the tube will fall to about thirty inches, leaving a vacuum on the top of about three inches; and according to the state of the air, such will be the rise and fall of the mercury, between twenty-eight and thirty-one inches. This instrument has been employed to ascertain the densities of the air at different heights from the earth; for the quicksilver rising by the weight of the atmosphere, where that is lighter, the depression, and where heavier, the elevation, of the mercury in the tube, will express the various degrees of density. By this experiment, philosophers have discovered the air to be denser in the lower than in the higher regions of the atmosphere, for the quicksilver rose higher in a valley than on an elevation: and by observing the variations this instrument exhibited in ascending a mountain from its base, they estimated what must be the probable height of the whole atmosphere.

'It may not be displeasing nor useless to contemplate the mode by which mathematicians have made their calculations respecting the height of our atmosphere. Discovering by the Torricellian experiment that the whole weight of the atmosphere supported a column of water thirty-four feet high, a quantity weighing nearly fifteen pounds; also that quicksilver being about fourteen times heavier than water, a tube one fourteenth part of the height of the tube of water being filled with it, the mercury was supported by the air; they weighed equal columns of common air and quicksilver, and found that quicksilver was 10,800 times heavier than common air, by which they were able to calculate very nearly the probable height of the atmosphere, allowing for its gradual decrease of density as it was further from the earth. I state this method as a matter of curiosity, but by no means wish to convey the idea of its being a

perfectly accurate mode of estimating the whole height of the atmosphere. By the variation of the refractive power of the atmosphere, philosophers have ascertained its density at different heights with tolerable accuracy; and according to their estimation the rarity of the atmosphere is in geometrical, when the heights are in arithmetical proportion; as thus, at the distance of seven miles from the earth, it is four times rarer than at the surface; and at fourteen miles, sixteen times rarer, and so on.'

The course of the subject is afterwards diversified by applying the philosophy of air to the purposes of health, and the comfort of dwelling houses. Next follows the condensation of air, and the description of the condensing syringe; and as dependent upon the principle of condensation, the forcing pump, and the air gun. We have given but a slight sketch of the lecture, and noticed only the principal heads; but we have shewn enough to justify our commendation of it, and the terms of that commendation will be found extensively applicable to the work in general. At the end of this lecture, however, an observation or two occur, to which we cannot entirely subscribe. And we are the rather disposed to state the grounds of our hesitation, because in this place Mrs. Bryan seems to have accidentally countenanced an opinion which her general sentiments do not appear to sanction. We shall first extract the passage:

'How does each new subject raise our admiration of the kind, provident, and protecting goodness of our great Creator! Surely no one can be so blind as not to perceive in the wonderful processes of nature, a regular arrangement of causes and effects, produced by infinite wisdom and beneficence. How greatly then ought we to rejoice in every opportunity that enables us to contemplate our Creator in his works! This exercise of our reasoning powers strengthens our judgment, and elevates our ideas of religion and morality, placing them in their proper rank, the first in our esteem and admiration. Through the properties of air we have already investigated, we trace the hand of an allwise Providence, liberally bestowing benefits on creatures dependent on his goodness. Yet the unthinking many disregard these evidences, and, till roused to reflection, feel not the gratitude for them which must glow in the breast of the natural philosopher.'

Yet some have been 'so blind,' some calling themselves philosophers we believe, as to deny the existence of the supreme intelligent cause. Others acknowledging what the phenomena of nature permit no honest man to doubt, have yet rejected the interference of the Creator in the government of the world, and the responsibility of his creatures, though suggested by reason, and authoritatively affirmed by revela-

tion. But of those practical infidels, who admitting the truth of Christianity reject its precepts, the professed scholars of nature afford frequent, and remarkable instances. This proves incontestibly, that natural knowledge does not necessarily teach, nor has any direct tendency to teach piety and the love of God, nor effectually to enlighten the mind respecting the relative value of present, and eternal interests. The notion of our Almighty Creator which is to be obtained from a view of his works, has always been free to all mankind, and we know what they have made of it.\* It may also be questioned whether natural philosophy has any necessary tendency to incline men to benevolence towards each other, to invigorate their attention to the social duties, or to improve their judgment in the concerns of life. Love to God is the only consistent and unfailing motive of love to man; and judgment is the result of an exertion of mind too general and constant to be materially aided by any particular study. Where such an effect appears to result from the mere acquisition of knowledge, we should confidently attribute it to the influence of religious principle previously received in the mind. And such we have no doubt is Mrs. Bryan's deliberate view of the matter, and the impressions she is desirous to convey. For though in this particular instance we wish she had been a little more distinct, yet in other parts of the work, and particularly at the latter end, she exhibits a fuller conviction of the necessity of the direct influence of religion to produce any material change in the human heart. To a mind so prepared, the view of the natural world and of its principal inhabitants furnishes the most affecting and important reflections. Both appear 'majestic though in ruins': both created for the noblest and happiest purposes, though one is shattered by storms and earthquakes, and the other desolated by malignant passions. The subserviency of these facts to the impression of religious truth is obvious. They intimately concern every human being, and when referred by the lecturer to their proper source, the transgression of our first parents and God's just displeasure against sin, have a strong tendency to promote Mrs. Bryan's purpose in rendering natural philosophy an occasion of glorifying God, and awakening gratitude for the blessings of redemption. They go to establish under divine assistance in each individual the essential conviction of original guilt and depravity, and the necessity of a personal interest in the atonement and merits of Jesus Christ. The lamentable sight of misery and guilt ravaging the creation, which was at first perfect, may in the same

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\* Tom. II.



manner be improved to shew that man's recovery from this state of helplessness and disobedience must be effected by that power which formed him upright and can alone renew him unto holiness, acting in conjunction with, and subordinate to the stated and regular delivery of religious instruction, and we have no expectation from morality distinct from religion. A hope may be indulged that Mrs. Bryan will see her labours rewarded in the production of those virtues, which she has particularly enforced at the conclusion. Among these humility is noticed, and with particular propriety, not only for its general and indispensable excellence, but from its specific necessity to secure young minds against conceit of their attainments in this or any branch of knowledge.

The interest we felt in taking up this work, has been gratified by its persusal, and our examination of its contents justifies us in recommending it to the notice and patronage of the public. When a second edition shall have rendered it more generally accessible, we have little doubt that it will rival the popularity of Mrs. Bryan's former work on astronomy, and be generally adopted as a scheme of instruction in schools. In its present form, it is a desirable and elegant acquisition to all who wish to obtain a familiar knowledge of natural philosophy, without wading through dry, laborious, and uninteresting discussion, and equally adapted to excite a taste for such information, where it is intended to be followed by more profound research. To those who are desirous of such a treatise, it will probably offer many entire subjects, perfectly new : and others will find the principles with which they were before acquainted, embodied, and illustrated in a new form. The experiments are easy, and the examples are selected from objects and transactions of frequent and familiar occurrence.

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ART. IV.—*An Address to the Members of Convocation at large, on the proposed new Statute respecting Public Examinations in the University of Oxford. By the Rector of Lincoln College. 4th Edition. 4to. Oxford. 1807.*

'AN university,' sayeth Dr. Tatham, 'is the seat of universal learning, increasing, and to be increased from the nature of men and things, with the lapse of time : it is also a seat of universal teaching, which is its first and most important duty.'—There are some truths enveloped in language so mysterious, that we are obliged to pause for the sake of considering a proposition the most simple\* in itself, before  
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we give it evidence. Let us reconsider—‘An university is the seat of *universal*,’ &c. &c. &c. Why, it is even so.—but the latter part of the sentence might have been dispensed with, as it merely treads back the former; for it is an indubitable verity, that without *universal teaching*, there can be but a scanty portion of *universal learning*. Neither have we any objection to the definition and use of discipline, except to the dark wording in which it is entangled. There is much sense concealed in the following remarks:

‘Its discipline should, accordingly, be adapted to the increase or advancement of learning improving and to be improved according to the times; otherwise it may occupy young men in studies that are obsolete and in errors that are exploded: it should also be in the right or inductive method; otherwise it will lead them from instead of to the truth, into sophistry instead of science, in all parts of learning, and involve them in darkness and confusion.’

After an able attack on the character of the Aristotelian discipline, and the accomplished schoolmen of old, our author turns his attention to Cambridge, whose discipline, with its effects, real or supposed, becomes the subject of his panegyric. To the effects of superior discipline, he attributes the greatness of Bacon, Newton, and Milton; and that Cambridge, at a time when the pursuits of her youth were directed in general to graver studies, produced better classics than the university, which is more properly the school for classical knowledge. His instance in the late Rev. Dr. Bateman, is a pious tribute of respect to the memory of an instructor. The assertion had been more completely proved by citing the names of Porson, Parr, Burney, and the late ingenious Mr. Wakefield; all of whom, by a strange fatality, thrived, and did well, and shot up to be full grown Grecians, amidst a harvest of mathematicians. We have taken the liberty of mentioning these living characters, not so much for the sake of feeding Dr. Tatham’s favourite hypothesis, as to bridle and keep it within bounds. And here we cannot but observe, that Dr. Tatham, in his reverence of university discipline, attaches more to it than it has effected, or can possibly effect; for of the four latter scholars, (at whom he evidently glances) it is well known that three entertained no very high respect for the discipline of subordination; at least were but little concerned in the passing events of the place, and still less solicitous for its honors. Their subsequent pilgrimages to the academy have neither been frequent, nor over reverential, and a short sojourn there would convince any person of the reciprocal disregard between the

parent and her children. The antipathy of Milton to every thing smelling of the schools is on record. Cambridge therefore has, in these instances, rather accepted than commanded her fortunes; she is surprised at her success in having reared, with so little care on her own part, fruits so foreign from her,

Miraturque novas frondes, et non sua poma.

But there is one cause, which, if not a primary one, is entitled at least to go shares with discipline in the formation of scholars. The '*res angusta domi*' is more common there, than on the banks of the Isis. It is clearly made out that pink silk stockings, if not discovered at Oxford, were introduced there twelve calendar months before Cambridge shook off her lethargy in wearing apparel, and partially adopted them. Worsted, however, still kept its ground by reason of a strong northern reinforcement, and to this hour the Cam reflects on his clear mirror more worsted than cotton, and more cotton than silk; although the two latter frequently invest the same limb in friendly union; the former claiming the extremities of the stocking, which retire modestly from sight, the latter boldly braving it in the face of the world. This may appear rather a circuitous way of accounting to the western university, for the large proportion of wise men who come from the east; but we, who entertain a vast faith in the sympathy between the head and heels, and who know instances in which a well-turned calf, set off by silk, has crazed many a fine understanding, and directed many an aspiring and intelligent eye downwards, do not hesitate to recommend this our hypothesis, as highly probable, and worthy of serious attention.

The following fact can be admitted only as an exception, and '*Exceptio probat legem*.' It is this—We certainly did meet, some time ago, a young gentleman, who not only wore pink silk stockings, but in every respect looked, walked, stalked, and took snuff, as the French say '*cavaliere-ment*;' which may be translated, 'as unlike a scholar as could be.' Admiring, and wishing to imitate as far as we were able, the elegant vacuity of gesture and deportment peculiar to this gentleman, we ventured to address him in a set speech on the titillation of Frebourg's 39, more especially when mixed with a spice of the Prince's; and while we were anxiously, and with an indefatigable smile, waiting for his *pours et contres*, delivered in the very pink of courtesy, he took fair aim without our perceiving it, and barbarously knocked us down with a Greek canon. We have since once or

twice met the same gentleman at Trinity College, Cambridge, although without any wish to retaliate on our part. But he is more generally, and indeed perpetually to be found pacing Peckwater Quadrangle, picking his teeth, which are unusually white, swearing that no one is good enough to walk near him, bidding all who venture there, to doff their caps to him, and alternately repeating whole passages from Lycophron, with the opinions of all the commentators who ever commented on that tenebrous author, from Tzetzes down to Reichardus, and humming a running second to the Vaghi Colli, which immortalized Grassini, with unbounded self-applause.

The style of the present pamphlet, which has already gone through four editions, is very antiquated, and presents such a tissue of sober reasoning mixed with whim, that we can do no better than by making extracts from a work which is probably the last in the language of the old school. It seems that in two former discussions on the subject Dr. T. had declared in favour of a modification of the Cambridge system.

‘On both occasions, however, others, in the pride of their learning, seemed to spurn. They seemed to think it an act of magnanimity to reject at once whatever smelt of Cambridge. I, on the contrary, happened to think it an act of pusillanimity; and that the true magnanimity would have been to have said, ‘Sister University, we have both the same church, and the same king; and, all jealousy extinct, we will serve them both, hand in hand, as sisters ought to do: give us leave to take a plan of your discipline, a thing so essential to our well-being, and we will make it better if we can; and if we have any thing to offer you in return, you shall be heartily welcome to it.’

The principal abuses in the new scheme of examination, which provoke the author's displeasure, are the omission of grammar, and the re-introduction of the antient and exploded philosophy with all its concomitant jargon. ‘If it were so, it were a grievous fault;’ but how far his fears are justified, the learned body whom he addresses, can determine better than ourselves by their present deliberations and future decision. The following short extracts will bring into one view, the general elegance with which our author's thoughts are invested, and the beautiful sources from whence his figures of speech are usually drawn.

#### *On Private Discipline.*

‘Colleges of late years, have taken up a private discipline of their own, under which the university has indeed gone on: *but only like a ship sailing under jury-masts.*’

*On the new Statute.*

'It turns out, as its ill-fated predecessor did before it, to be a thing in all its parts, *patched and tinkered up out of the rubbish* of the old discipline of the schools.' This beauty is repeated in page 9.

*On the old Moral Philosophy.*

In the following valuation of the above philosophy, our author claims from obloquy, and brings into genteel company, a little animal that has but a hard birth of it among the prouder classes of mankind, and at no time has held an honourable rank in the aristocracy.

'There is but one moral Governor in the universe, and but one species of moral agents with which we are concerned, and unless, in the profundity of their wisdom, they can find out two different moral philosophies, I must beg leave to tell them, that the old moral philosophy of Aristotle, Cicero, or Epictetus, however admirable in their days, is at this day not worth a louse.'

Aristotle is nick-named '*that uncircumcised and unbaptised Philistine of the schools*;' and the Doctor flatly maintains the tenets of his opponents to be '*all a shuffle*,' an elegant and unexpected allusion to a game at cards. He swears like a Pagan by '*Apollo and all the muses*.'

The following address to the '*Juvenes ingenu*' is too delicious to be omitted.

'If, however, ye are ambitious of academical honours, ye must neglect all the sciences, and discard all the Muses, and the Graces too, in order to pay unremitting devotion to this crabbed old hag, which, by leading you in the *wrong* instead of the *right method* of study, will conduct you *from* instead of *to* the truth, and leave you in the sportman's phrase, *hunting the heel* all your lives.'

And again :

'And when, after your four-years' labour in studying Dialectica is crowned with the desired success in ranking your names, though only *alphabetically*, in the *first class*, well may ye deserve to be pronounced *egregie*, for, doubtless, ye will prove *egregious block-heads*, unqualified to cope with art or science, and unprepared for the study of the learned faculties.'

We pass over several '*beauties of Tatham*,' which we expect to see bound up with other *beauties*; we pass over the epithet of '*long-winded*,' applied to comment, and that sublime passage about '*green-eyed jealousy*' striking the



'*Oxonians blind, &c.*' that we may lay one passage before the reader, to which all the expressions antecedent and succeeding are, to use a sweet *façon de parler* borrowed from our author, all '*moonshine.*' It is the following :

'But, perhaps, according to their own private and exalted views, they may be right in insulting this luminous Science, and excluding her from all share in the honours of their first and most distinguished class : for a spice of the mathematics, by their cathartic power, might so far clear the muddy brains of those whom, in the profundity of their wisdom, they destine for it, as to prevent them from becoming those consummate and accomplished blockheads their beloved Dialectica will, otherwise, be sure to make them—for it is SEMPER dialectica ; dialectica here, and dialectica there, and dialectica every where.'

The original, however, from which this is a plagiarism, we think vastly superior. It is, Mungo here, Mungo there, and Mungo everywhere, which, by the omission of the conjunction, becomes infinitely more hurried and proceleusmatic.

The author, it is hoped, will not be offended at seeing certain oddities of diction unusual to the age in which we live, concentrated in our notice of his work ; the more so, as we perceive a vein of good humour, candour, and sense, which entitle it to rank as a model for literary disputants, by which they would learn to abstain from that intemperance and asperity of language, which call into question the power of the *literæ humaniores* to soften and humanize the mind.

With regard to the points of dispute, we think it irreverent and useless to interfere. If the prospectus of the new statute contain in it any clause detrimental to the cause which they are intended to support, by whom are the objectionable parts so properly pointed out as by a member of that honourable and learned body for whose use the new regulations are to be made? Much is here said on the subject, and much is said well. On the subject of metaphysics we do not perhaps in all points agree with the author. Classical literature has been, and still continues, a favourite with all sides, but as a considerable part of the difficulty in attaining this object has been mastered previous to the entrance of a young man at the universities, and as the business of life requires something more than ornament, the rival academies have agreed on the necessity of pursuits more severe, and more calculated to exercise, strengthen, and sharpen the faculties. Here, only are they at issue ; and it is the choice of this something which Dr. Tatham wished to influence.

But there is one tenet which this author has the hardihood to maintain, and which, fighting under his shield, we are no longer scrupulous in asserting to be necessary for the well being of all bodies, whether literary, military, or political. It is, that however excellent may be the original institution, however good the laws by which it is upheld, *that* institution and *those* laws should be capable of admitting, and should from time to time admit such a revision, and such slight alterations, as may adapt them to the changes of times, the progress of science, and the tone, temperament, and manners of existing society. To say this, is by no means to say that what is modern is essentially superior to what is antient, that every thing which succeeds is better than what preceded it. But this gradual adaptation of societies comparatively small, to the habits of society at large, is but a proper compliment paid to the world, which will be amply repaid by the honour and esteem in which the body so conforming will be held, and will secure that body from those dreadful revolutions which an obstinate persistance in antiquated forms must and will eventually bring about. In learned bodies this pertinacity is the more remarkable, as one of the most salutary effects of learning is to dissipate prejudice. We wish the term *prejudice* to be rightly understood, and not to be confounded with that reverential regard, that holy 'admonitus rerum, et locorum,' and of institutions bearing the stamp and seal of antiquity, which the members of universities should feel and acknowledge. The prejudice, to which we allude, is that blind adherence to error, that hatred, persecution, and jealousy, which some men evince towards those who would substitute truth in its place. Academicians, we fear, are, and ever have been deeply involved in this guilt. That it is not of modern growth the following instances will prove; and that we may not be accused of partiality, an instance shall be brought to bear on both the sister institutions as they were in the days of Erasmus. It appears from a letter of Sir Thomas More to the university of Oxford, that the introduction of Greek literature met with great obstacles. It was considered an innovation, and such was the clamour against it, that a party styling themselves Trojans held a more than ten years siege against the Greeks. We are ignorant of the hooded Hector of those days; but, as the *τιχαιοτητα* must have presented to the Trojan leaders Erasmus and More at the head of those who conducted the siege, and co-operating throughout, without any secession of the principal hero, it becomes matter of astonishment how the besieged should have held out so long.

The spirit of Cambridge broke out in partial skirmishes against the new language ; for when the rest of that university had thrown down their arms, and quietly submitted to have their eyes opened, one college remained refractory. Erasmus had finished his edition of the Greek Testament, on which he had bestowed such pains, that his health became a sacrifice to his labours. Jortin and Erasmus himself shall tell the remainder. ' There was, it seems, one college at Cambridge, which would not suffer this book to enter within its walls,' as he observes to his friend Bullock. *Quamquam narrarunt mihi quidam, πάντες ἀξιόπισταί, unum apud vos esse collegium θεολογικώτατον, quod meros habet Areopagitas : qui gravi senatusconsulto caverint, ne quis id volumen, equis, aut navibus, aut plaustris, aut bajulis, intra ejus collegii pomæria inveheret.* Ep. 148.

We have ventured to mention this non-compliance with the times as the greatest evil attached to our old universities ; and we have mentioned it thus freely, because it is of national importance that our learned institutions should not, by resisting every attempt at improvement, and persevering in useless and dark studies, and in customs bearing no relationship nor semblance to the times in which we live, sink into contempt, and get the imputation of dotage. No period in the life of a literary man is so favourable to the establishment of a character, as the three or four years passed at the university. The attainment of honours presents sufficient difficulties to excite respect and eagerness for them, and affords sufficient facilities to inspire those, who can study and digest what they know and think into form, with a reasonable hope of being brought into notice at an earlier age than befalls those who commence their career against the competition of the world at large. The aim and end therefore of the seniors should be, not only to excite a thirst for knowledge, but to direct it to springs that are the clearest and most salubrious ; so that nothing should be learned at the university of that precarious sort of value, that the student should at any after period of his life entertain the mortifying reflection of having thrown away on grave trifles four of the most valuable years of his existence.

**ART. V.**—*The New London Medical Dictionary, including under distinct Heads every Branch of Medicine, with whatever relates to Medicine, in Chemistry and Natural History; originally compiled by G. Motherby, M. D. and G. Wallis, M. D. Sixth Edition, improved and corrected in every Part, rendering it a new Work. In two Volumes 4to. Part I and II. forming the first Volume, Price 2l. 8s. Boards. Johnson. 1807.*

SOME apology may appear necessary for noticing an unfinished work ; but as our attention was on a former occasion drawn to the various dictionaries in different languages and on different subjects, and as we then expressed no little indignation that we had not a superior Medical Dictionary in our own language, we were led to examine the parts of the present publication as they successively appeared. We were more anxious to peruse each number, as it professed to contain numerous improvements and corrections ; so that, while it appeared only another edition, it was styled ‘ a new work.’

On returning, with renewed attention, to the last edition of Motherby and his coadjutor, we experienced, if possible, greater disgust than on the former perusal, and sincerely wished that it had been condemned as wholly obsolete, and incapable of emendation. Yet as a skeleton to be clothed with muscles, animated by nerves, and supported by blood-vessels, it may yet be useful. It remained then to examine, whether the editors, for they speak of themselves as many, had succeeded in this task.

The more obvious general defects which struck us in the former edition, were the want of a general system, which would form of the scattered limbs *one whole*, and a language so tautologous, vague and inelegant, as to leave the reader with that light only, which makes darkness visible ; and with that imperfect information, which may be styled confusion worse confounded. The particular defects were the omission of the pathology and therapeutics, the very imperfect details of the curative plans, and the collections of opinions from the most despicable sources, the copies of a copy and the shadows of a shade. The later editions, particularly the last, was a mere medical cento, patched and pyebald, nor was its author, Dr. Wallis, in the slightest degree acquainted with the new pharmaceutical doctrines, promising scions from the root of the most improved chymistry, nor of the various improvements and discoveries in natural history illustrative of medicine.

While we contemplated a field originally barren, thus neglected or choaked with weeds, the confident pretensions of the new editors awakened our attention. Two quarto volumes seemed an adequate space; and while the ponderous folios of Dr. James lay before us, we began to feel the labours of a comparison. A slight reflection however showed us, that, from the different state of science at the respective æras, little could be gained by the examination, and that we must judge from the work before us, and try the authors only 'on the statutes, in that case made and provided.'

The style of the work is professedly altered; and indeed it must be so, or 'Edward's armour would gleam on Cibber's breast.' In this at least the editors have succeeded, and this 'thing of shreds and patches' appears now sufficiently uniform. We know not that we are hypercritical or fastidious, but we fancy we see sometimes a remnant of the old drapery; but it is not offensive, and only shows how difficult it is to close every avenue to discovery. The language is in general neat and correct: it is also closely compacted and expressive, and in some instances the maxim of Horace, '*Brevis esse laboro, obscurus fio,*' has occurred to our recollection. A passage, in the advertisement, struck us then more forcibly than before, for the editors admit that it is not a work 'which he who runs may read,' but by which 'he who reads with attention, may profit.' In this way, we may admit that the volume will contain a greater mass of valuable materials, and it may form, or fix, in the mind of the younger student, habits of reading with attention; but whether it may not be inconvenient in other views, the reader will decide.

The consistency of opinion is of more importance than the uniformity of style, and this is a point which has been too much neglected in many dictionaries, particularly in the late French one of natural history, so far as we can judge from the parts before us; in this respect the editors have succeeded, and we find their peculiar opinions pervading every minute portion. They have not indeed explained them at length, though they have given abstracts of the Boerhaavian, the Cullenian and the Brunonian systems; and we gather, from an incidental passage under the second of these articles, that they have followed the system of Cullen, 'giving a temperate view' of that professor's opinions, 'adding to, modifying and sometimes differing from him.' They profess having added, from the Brunonian system (perhaps they should have said from that of Gertanner), the doctrine of accumulated and exhausted excitability; and have themselves made one alteration 'in considering convulsions as irregular, not as increased action, the effect of debility only.'



On examining the parts before us with much attention, we cannot perceive that any modern improvement, so far as our recollection will carry us, has been omitted. In general the symptoms are described with accuracy, and the curative means pointed out with discrimination. Should the other parts correspond with those before us, the work will, we think, be a valuable addition to the medical library, not only of the student, but the practitioner.

We know not when we have found equal difficulty in selecting specimens from a work, not to find what is new or interesting, for numerous articles are both, but to select adequate specimens to discriminate the nature and character of the work. As the editors claim the opinion of convulsions being irregular action from debility, as a novelty, it may perhaps be right to transcribe that article.

\* Convulsions attack persons of all ages, but chiefly the young, or the debilitated; all constitutions, but principally the fair, the delicate, and the irritable; each sex, but particularly females. Its causes are various; but the chief source of convulsions is, in the opinion of every author, irritation. It is certainly irritation, in systems peculiarly mobile, in other words, easily excited to action; but, as the mobility is greater, the irritation necessary to produce convulsions is less, and sometimes so slight as to be imperceptible.

\* If we examine the functions of the nervous system, we shall find life and health depend on the regular distribution of the nervous power. If it is hurried, irregularly exerted, or deficient, various diseases, and particularly convulsive ones, ensue. Joy, grief, surprise will equally produce them. Violent exertions, and tone, suddenly relaxed, are also causes of these irregular motions. We do not find however, that with high health, full vessels, and a firm constitution, however the circulation is accelerated, or the nervous power excited, convulsions ensue, unless the tone is suddenly remitted. Whatever effect therefore may be attributed to predisposition, the causes are chiefly debilitating ones; and the constitutions chiefly affected, those which are weak. It is then irregular action, in weak habits, which constitutes the disease. In palsies of every kind, tremors attend every exertion; and the various species of tremor in Sauvages, one only excepted, are obviously from debility. In hysteria there is usually considerable debility, though the circulating system is often full; and indeed there is no more common cause of weakness than over-distended vessels. This is the exception noticed in Sauvages's species of tremor. In epilepsy this debility is less obvious, but the most obstinate cases occur in weak constitutions; and, in others, the irregular action is excited by peculiar and violent stimuli, chiefly affecting the organic structure of some part of the nervous system. The palpitations in chlorosis, the gesticulations in chorea, the convulsive agitations in raphania, the causes of true convulsive asthma, all confirm the idea, that debility is the cause of irregular action.

Nor need we add, for it is the subject of common observation, that convulsions close the scene, particularly of disorders induced by excessive evacuations and worn-out constitutions; that they are effects of narcotics of every kind, of deleterious gases, mineral exhalations, and even of stimulants that exhaust the vital power, and increase, in consequence, the irritability. We may therefore rest safely on the position, that irregular action, either spasmodic or clonic, has its foundation in debility or in irritability; but the former is most frequent, as it is a very common cause of increased mobility.

From the effects of narcotics, deleterious gases and similar powers, we have reason to conclude, that irregular action may arise from debility alone, or at least from obscure and unperceived irritation. Yet in practice we must always keep in view the existence of irritation; and we often find it necessary to check this exciting, at the risk of increasing the power of the predisposing cause. There is little doubt, for instance, that the irritation of the meconium sometimes produces the locked jaw and convulsions in new-born infants; this must be evacuated. The sedative power of lead produces the *Poitou colic*: this irritation must be soothed by opium before laxatives will succeed. A wounded nerve will occasion a locked jaw; the irritation on the nerve must be removed by destroying its sensibility, and the increased action of the muscles at the same time counteracted by appropriate remedies, general and topical. Other convulsions are more effectually remedied by warm stimulants and tonics: the warmest stimulants are often required in the convulsions from sedative poisons or the deleterious gases. In this short disquisition, our first object was to establish the principle, that convulsions are rather *irregular* than *increased* action, and that their primary cause was debility: our second, not to mislead the young practitioner, who, by attempting to counteract debility, may lose sight of the exciting cause, irritation.

How debility acts in producing convulsions we pretend not to say, nor is the inquiry of importance; there seems, however, to be a ruling power in the constitution, which regulates the distribution of the nervous influence; and, when it is weakened, this influence is irregularly distributed. We mean not to say with Stahlians, that this power is all wise, and directs every thing for the general good; exciting these convulsions to throw off some noxious matter, threatening destruction to the whole system. If such a power exists, it is implanted by the Almighty; regulated according to his fiat by secondary causes; and acting necessarily from the organisation of the machine. In another view, the whole nervous influence may be regulated by its state in the brain; and, if that arrangement is altered by any violently stimulant or sedative impression, the rest must suffer a similar change: and, when we contemplate the various phenomena which diseases of the nervous system present, we are rather inclined to adopt this opinion. We have, however, already observed that our object is to establish principles, not to build systems.

We find this principle pervading many parts of the work, and particularly the theory of fevers, which in the editors' or authors' opinion, consist wholly in debility occasioning an altered balance of the circulation. So far as relate to spasm we shall transcribe.

'We have often hinted that we differed in some respects from Dr. Cullen, and shall now state what we think a more probable view of the subject, connecting, in some measure, both the opinions just stated. Not the slightest doubt can exist but that the first symptoms of fever are those of debility—of a debility of the sensorial power, in other words, of the energy of the brain. This may arise from actual or from partial debility, occasioning an unequal excitement in different parts of the brain, which seems to produce the same effects. Under the article *CONVULSIONS*, and in other places, we have endeavoured to show that either real debility or unequal excitement is the cause of irregular action of the muscles; and this appears in the tremors and rigors, and in the spasm of the capillaries, not only of the surface and glands, but of every other organ. The irritability thus accumulated may occasion the exertion of the sensorial power; but the heat, for the reasons assigned, is not wholly owing to this exertion. In fact, the greater activity of this power, or of the vires medicatrices, imply increased energy; but through the whole course of fever we see only debility, and its consequence, irregular action. Even the boasted sensorial power is weakened, or irregularly exerted; and while the sanguiferous system acts with vigour, the voluntary muscles and the brain show every mark of diminished energy. There is then no contest between these rivals, the spasm and the vires medicatrices; but the debility continues, though varied in its form.'

'It appears singular that increased action should ever have formed a part of the theory of fevers. It is obvious in the sanguiferous system; but the opposite state is singularly conspicuous in every other part. Even when in delirium, the voluntary muscles are, for a time, violently exerted: it is the energy of a moment, generally accompanied with tremor, and succeeded by the most considerable debility. A tone, an apparent temporary strength, is seemingly kept up by fever; as greater weakness is felt at its solution than during its course. But it can only be said that, if the debility is in excess afterwards, it is considerable while the disease continues; and this apparent tone is evidently kept up by the increased action of the vessels in the brain, from which also the delirium proceeds. In short, after watching fevers with attention for thirty-five years, we have never seen any appearances of increased action, except in the sanguiferous system, and even in these vessels the circulation is not apparently free.'

We wish to see the more general application or the more

complete developement of this principle, which appears a favourite one, and which, so far as the work has proceeded, is supported by facts and observation. Will the authors place the foundation of inflammation in debility?

Another principle of some novelty, which pervades, we perceive, this work, is, that violent shocks destroy the irritability of the blood vessels, especially in organs where the circulation is languid, and the energy of the nervous power. One of the most important applications of this principle is in the article on 'concussion,' a part of which we shall transcribe

**'CONCUSSION OF THE BRAIN.** An affection of the brain, produced by a violent shock, without a wound or fracture, though it must have been often the subject of observation, has been but lately distinguished with accuracy. It has been confounded with the effects of depression and extravasation; with inflammation and abscesses of that organ. The two latter are often its consequences; but should be clearly distinguished in the origin. To take the simplest idea of the disease, we will suppose a cannon-ball to pass near the head. The person falls insensible: if it passes near the spine, death, or a paralysis of the lower limbs, is often the consequence. From this there can be no organic injury; none can be traced by dissection: and though the momentum of the air may account for the fall, it will not explain the subsequent disease. This, however, will be a future consideration.

'In concussion, the greater number of symptoms which distinguish compression are present. The great distinction is, that the pulse is soft, often weak, and sinks on bleeding. A discharge of blood from the nose or ears and the apoplectic stertor, are wanting. After a short period has elapsed, the insensibility in concussion is not so great: the patient will complain on the head being moved. The muscles retain their natural tone, and the pupils are often contracted; they are, indeed, sometimes dilated; the insensibility is then extreme, and concussion and compression often so much resemble each other, that they cannot, perhaps, always be distinguished. What adds to the difficulty is, that after the insensibility from the simple concussion begins to wear off, inflammation comes on; not active inflammation, with violent pain and delirium, but the milder kind, from a dilatation of the vessels, exciting, in consequence, a slight increased action. This, in many cases, unsuspectedly runs its course, till symptoms of compression come on; and, after death, an abscess is found generally at the base of the brain, though, occasionally, in other parts of that organ.

'The best foundation of the distinction in these very difficult emergencies, is the effects of remedies. In every accident of this kind, blood should be taken. If there is no wound, if there is no evidence of an actual blow, it should be taken sparingly. Should the pulse sink, the insensibility continue, we must content ourselves with in-

jecting a clyster, and consider it to be a concussion. Should, however, any blow be discernible; should the patient, on pressing the cranium on every part, show more sensibility when pressed on one rather than any other part; should the pulse *not* sink on a moderate bleeding; we have reason to think the accident has produced a fracture or an extravasation.

\* Concussion is a disease similar to the effect of insolation, an affection of the nervous aura, equally produced by noxious vapours, by the simoon of the desert, particularly by lightning or electricity, which probably produce their effects only by the momentum communicated to the air. Why this concussion of the air should affect the nervous aura it is impossible to say, until its nature is better known. Shocks, however, of every kind produce, in different parts of the body, similar effects. How often will a fall in old persons occasion infractions or abscesses in the liver, independent of any topical bruise, or obvious inflammation! By such concussions the vessels are weakened, and admit of congestion: the load is greater than the debilitated powers can overcome, and suppuration is the consequence.

\* In cases of concussion, our conduct is by no means cleared from difficulties. When the pulse sinks from bleeding, and when we are satisfied from the other symptoms that no depression or extravasation has taken place, the warmest cordials have been ordered. Yet, as we have a second stage to dread, they should be employed with caution. Evacuations by clyster, topical discharges from the head, not, with the hasty rashness of some modern practitioners, *at once*, but in a gradual manner to keep up a constant effect, and prevent too great a stimulus in the early period, are necessary. We may, for instance, apply immediately leeches; but not more than four. At this time, a blister at the nape of the neck may be operating. After its discharge has begun, two may be applied behind the ears; and, after a similar interval, another to the vortex. During this period, the bowels should be kept moderately open; wine and nourishment supplied in sufficient quantities to support the strength, and preserve a vital warmth, without heating. The extremities should be kept warm by friction and hot bricks, if cold.

\* Mr. Bromfield was led, seemingly by a happy accident, to give the Dover's powder; for which he afterwards substituted an antimonial with opium. When we consider the extent of the vessels over the whole surface of the body, and recal to our recollection the advantages we derive from an evacuation from the skin in every topical congestion, we shall at once see the foundation of this practice, which, in his and other hands, has been found very successful. In reality, we consider it as one of the greatest improvements in modern practice; and from the views we have given, the foundation of its use is particularly explained. Time, however, can only perfect the cure. The functions of the brain, if not hurried out of their regular train, exerted with too much energy, or too early, gradually recover, and the patient, at last, regains his former health: the time, however, is usually long.



'If the patient has been neglected, or the plan not fully answered its intended purpose, though he appears to recover, yet at an uncertain interval, shiverings, a low delirium, with marks of compression, come on. An abscess has then taken place, and death is inevitable.'

In this article, the reader will perceive an accuracy of distinction not very common in medical works, and it leads us to observe, that the diagnoses are, in general, established with care and accuracy. The definitions are usually those of Dr. Cullen, but some nosological remarks are interspersed, which have at least the recommendation of novelty.

The therapeutical part is new, and executed with care and with minute (sometimes we have thought too minute) discrimination. We now particularly allude to the article on diaphoretic; but, on this point we cannot decide, till the article on the *materia medica* appears. If in the minuter arrangements, the same principles are supported; if in the list of remedies, what now appears to be somewhat refined, should be established on facts, we shall consider this part of the work as valuable. We see, in the instances adduced, traces of the arrangement, which, on the whole, we approve. We might offer some remarks on these subjects, but that it is more our business to explain the author's labours, than to offer our own. From this part of the work we shall select one article, which we prefer as one of the shortest.

'**ANTISPASMODICA**, (from *anti* against, and *σπασμος*, a *convulsion*). This class of medicines must be ranked among the more irregular and anomalous groups, as the individuals are adapted to a set of symptoms arising from a variety of causes, and not to a particular end or object. The causes of spasm differ essentially, and the remedies must equally differ. Spasm is obviously irregular action; and, from what we have already hinted, irregular action is commonly the effect of weakness. See **ANODYNES**. In this view antispasmodics must be tonics and stimulants. This, however, though an obvious, is a partial, result of the premises. When action is irregular, we may equally restore the equilibrium by stimulants and by sedatives; more often by the powerful effect of sedatives, which by stopping all action, enable us to commence it more regularly. Thus in ileus, where strong spasm, and in consequence inverted motion, take place, we succeed better by stopping all muscular exertion, and again commencing the stimulus from above downwards, than by forcing the peristaltic motion in an opposite direction to that which has morbidly taken place. If, then, we were to fix on any general determinate action of antispasmodics, we would say that they were sedatives. Experience, however, corrects such hasty theoretical conclusions; and we shall find that they are sometimes stimulant, more frequently tonic but most often sedative. Yet there is a class

highly useful, referring to neither, the fetids, which we need not enlarge on at this moment, but shall treat of them in turn, under the appellation of *anomalous*.

‘The stimulant antispasmodics are not numerous. The chief are electricity and galvanism. It is an unavoidable inconvenience in a dictionary, that we must anticipate what is afterwards to be fully explained, and the only remedy is, to give shortly the result of reasoning which is at a future period to be more carefully pursued. We shall find that the electrical fluid, and the galvanic (if not the same with that which gives activity in the nerves, is certainly nearly allied to it), excite the powers of life by their passage through the nerves. These, then, are stimulant antispasmodics; for they correct the irregular action of muscular fibres with considerable success. Volatile alkali acts, in many instances, very powerfully as an antispasmodic. Æther and ardent spirits are more equivocal; yet as their action is immediate, we would refer them to the same head. Some other remedies are equally doubtful: we allude to quicksilver and iron. A very extensive view of the action of metal inclines us to consider the whole class as tonics; yet mercury certainly keeps up a steady increased action of the sanguiferous system, and iron, though less pointedly, is of a similar nature. We shall have occasion to explain all the powers of these metals on this principle; and, therefore, must arrange them in this order of antispasmodics.

‘The tonic antispasmodics are very numerous. Of this kind are the whole metallic tribe with the exceptions just mentioned, viz. arsenic, zinc, copper, and silver. Bark, of course, belongs to this order; and the viscus quercinus, the balsamum Peruvianum, and cold bathing, will not be refused a place in the same arrangement. The sedatives are also numerous and powerful. Bleeding ranks the highest, and opium follows. No other remedies can claim an equal credit; but warm bathing, fear, and other depressing passions, camphor, the flores cardamines, and, perhaps, hydrogenous gas, have no inconsiderable claims to our attention in the same way. Blisters, as explained under the article of *ANODYNES*, are sedative, by lessening the irritation of the sanguiferous system.

‘The anomalous antispasmodics include the fetids. These, from their effects, we suspect to be sedatives. When breathed, the want of elasticity in carbonic acid and hydrogenous airs gives the sensation of suffocation; and many of these show, in other instances, sedative effects, particularly the assafœtida; the sweet oil of wine, the most active part of Hoffman’s anodyne and Tickell’s æther; the fetid herbs (including the rue, savine, atriplex olida, and aristolochia), petroleum; ambergrise; the fumes of burnt feathers; must, and civet.

‘Since we have considered blisters as taking off internal irritation, we might also, in a more general view, consider bleeding as a cause of derivation from a part unusually loaded, and perhaps irritated. Yet we chose to consider it separately, since we would connect this with a very different class of remedies, viz. those which act by arresting the attention, and, of course, breaking the habit. Spasmodic

diseases soon become habitual ; and when the cause is removed the paroxysms recur from habit only. Bleeding, either from association or the terror of the operation, acts in this way ; and Dr. Whytt has remarked, that a person usually relieved by bleeding, has experienced the same relief on puncturing the vein. Keeping the attention alive has had a similar power ; and it is remarked, that during a siege a town has been peculiarly free from nervous complaints. Sudden terror has been equally effectual ; and we thus account for the effects of numerous superstitious remedies formerly recommended.

\* In another view, emollients and demulcents are antispasmodic ; for when the more sensible mucous membranes are inflamed, and the more fluid mucus rapidly carried off, they are morbidly irritable ; and from the common stimuli, irregular action is often excited. Causes of this kind sometimes produce spasmodic colics, and what are styled nervous coughs.

‘ In the choice of these we employ the sedatives and fetids to shorten the fit ; the stimulants and tonics to prevent returns. The stimulants, when employed in this way, are exhibited in more constant and less active forms, and then, probably, approach the nature of tonics.’

The histories of chemistry, of anatomy and surgery are neat and instructive, though perhaps not sufficiently extensive. The chemical articles do not greatly intrude on the more strictly medical part ; and those on mercury and antimony, contain a longer and fuller list of the various preparations than we find in other works. The other metallic substances and the more useful ones occur in the earlier part of the alphabet, and are comprised in the volume before us ; these are examined also very satisfactorily ; and in general the pharmacy founded on chemistry in its improved form, is accurately detailed.

We were led to examine particularly those parts of natural philosophy and natural history, by a confident challenge in the advertisement to the second part, respecting the articles “Galvanism,” “Hydatis,” and “Hirudo.” The two latter are new, we believe, in our language, and appear to be drawn from the best philosophers of the continent. Though the article Galvanism comprehends an accurate view of the subject, according to the best information that can now be procured, we were better pleased with that on electricity. The latter contains some ingenious remarks, and the disappearance of the electrical fluid, in the process of animalization, seems to merit more attention than it has received. The author speaks of positive and negative electricity as depending on an excess or deficiency of uncombined electricity, modestly observing, that he adopts the hypothesis for the

sake of simplifying the language. Perhaps, in this way, he wishes to elude controversy, for it is evidently his own opinion. Would our limits permit, we should have copied the anatomical description of the leech. It has been asserted that it has no nervous system, but the author describes, very pointedly, the course of what are evidently such.

We shall not probably trespass greatly on our reader's patience if we transcribe a portion of this article :

' *Hirudo*, (quasi *haurudo*, from *haurio*, to draw out). The LEECH ; *sanguisuga*, *exos*; first noticed by Themison. Those whose backs are striped, and bellies spotted, which are taken from clear running water over a sandy bed, are preferable.

' The *hirudo* is a genus of aquatic vermes, characterised by an oblong body, very contractile ; having each extremity capable of being expanded into a fleshy disc, by which they adhere to the body, with a kind of suction similar to that of a cupping-glass ; a triangular mouth situated under the anterior extremity.

' The body of a leech is composed of numerous rings, or rather circular muscles, by which the particular motions of the animal are performed. Their skin is unequal and tuberculous in different degrees, in the different species, but always feels smooth to the touch, because it is covered by a slimy fluid, designed to facilitate its motions. Their head, in a state of contraction, is more pointed than the opposite end ; but each extremity is equally enlarged when they fix. The mouth of the leech is a triangular aperture, placed at the bottom of what may be styled the anterior cupping-glass, armed with three very sharp, strong teeth, which can pierce even the skins of horses and oxen. It is an instrument with three cutting edges, each of which is furnished with sixty little teeth. At the bottom of the mouth is a nipple of a firm fleshy consistence, which sucks the blood that exudes from the triangular wound by exhausting the air. In this operation the nipple fixes on the skin, and when drawn back a vacuum ensues. After the wound is made, the action is apparently repeated, and the power is so considerable as to fill the vessels around ; a circumstance from which both advantages and inconveniencies arise.

' We next find the larynx, whose strong fibres contract the diameter of the canal, and carry the blood, which has been drawn, into the stomach. This viscous consists of a series of membranous sacs, furnished with valves, which can retain the blood for many months without coagulating. In a leech of a moderate size there are about twenty-four of these sacs. As the blood which they draw contains no heterogenous particles, they require no aperture to carry off the excrementitious parts, and have consequently, it is said, no anus. M. Morand, from whose Memoir on Leeches much of this description is drawn, thinks that the slimy moisture on the surface, which is thrown off in blackish filaments, found in the water they inhabit, may form the whole of the excrementitious fluids of the constitution

' On each side, under the belly of the leech, are two longitudinal vessels which divide into branches; contract and dilate; carrying a grey fluid. In the middle is a nervous cord, composed of twenty-three gaggia; and on each side glands filled with a clear liquor. These glands have several vessels, which are lost in the body of the animal. So distant from the truth are those physiologists who deny that the Galvanic power acts on the nerves, because leeches are affected by it, supposed to have no nerves.

' Leeches seem to breathe by the mouth, but have no organs which correspond to lungs. Insects which breathe by lateral spiracula are killed when covered with oil. When the leech is put into oil, it lives many days, and a slough separates from it, so tenacious, when taken out, as to retain the form of the body. The greater number of leeches have eyes, and some species have so many as eight; but in others no such organ has been observed. These animals swim, like eels, by a vermicular motion; but this is more generally in a longitudinal than in a lateral direction. When they walk they fix the fore part of the body by the mouth, and then draw the back part. They then fix the latter, and extend the former.

' When the greater number of the species of *hirudo* are cut transversely, the two parts do not immediately die, for the head lives considerably longer than the tail. If the section is not complete, the animal raises the wounded part above the water, and keeps it in the air, till each end is cicatrised, for the parts never unite; and the fluids, usually carried downwards, are discharged in abundance from the wounded part. The operation, greatly weakens them, and they soon become a prey to those with whom they are placed, after the cure has been completed.

' Leeches are hermaphrodites, and generally viviparous. The organs of generation, according to Redi, resemble those of a snail. The penis lies under the oesophagus, and the aperture of the vagina immediately below it. Their young are born in the earliest part of the spring. As the animals are semitransparent, the young are seen in the body of the mother, in the form of round seeds, and seventy have been counted in a single leech. In their progressive state they seem to grow not only by evolution but by augmentation, as the number of the rings seems to increase. They are found in fresh and salt water. The former prefer lakes or ponds where a great quantity of vegetables grow. They are common in every part of Europe; but less so in the southern regions. They appear to live for many years; but, independent of the danger of the lakes being dried, or the waters putrifying, they are devoured by fish, waterfowl, by the larvæ of insects, and by the insects themselves. They also devour each other; and Vauquelin found that the hungry leeches bled without mercy those which were full. When in want of blood, they suck the larvæ of insects, worms, and other animals, which live or are found by accident in the water. They can live with little nourishment for many months, and pass the winter, often a great part of the summer, involved in the mud, when the lakes are dry, without eating.



‘Sea salt, tobacco, and every salt or acrid substance, kill these animals, and this is the method of disengaging them from the body, for if torn off the head is left in the wound, and a troublesome sup-  
puration ensues. If cut in two, the head continues the suction, while the blood is discharged from the wound, and all the consequences of an hæmorrhage follow.’

The article ‘Homo’ is designed to collect, in one view, those circumstances relative to the human body and mind, which could not be so satisfactorily detailed in separate articles. It is extensive, and contains some valuable remarks; but though not defective, is not perhaps compacted with sufficient skill. The other branches of natural history, particularly the natural history of medicinal substances, are treated in a manner that demands our approbation.

It will be evident, from this extensive view, that the present work is far from a mere compilation. It contains much original matter, and the author, for notwithstanding the language, it appears to be the work of an individual, takes the liberty of thinking for himself; he has generally thought to a good purpose, and has collected also very extensively from the best works. On the conclusion of the second volume, we may perhaps resume the subject.

This dictionary is very neatly and on the whole correctly printed; and the modern fashion of large margins, numerous paragraphs, as well as distant lines, seems to have been with great anxiety avoided. We have not indeed seen any work where the author and printer have apparently been more careful to condense. May the fashion spread still farther!

The plates are very elegantly executed. Those of the ligaments are wholly new in this country, and truly valuable. The others are well chosen, and engraved with great accuracy and elegance. We cannot point out deficiencies, as we know not the author’s plan, and consequently are unacquainted with what are intended to follow.

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ART. VI.—*An Account of the Life and Writings of Hugh Blair, D.D. F.R.S.E. One of the Ministers of the High Church, and Professor of Rhetoric and Belles Lettres in the University of Edinburgh. By the late John Hill, L.L.D. Professor of Humanity in the University, and Fellow of the Royal Society of Edinburgh.* 8vo. 6s. Cadell. 1807.

THE perusal of this title page cannot but affect the mind with melancholy emotions, and excite serious reflections on

the uncertain issue of all human designs. Dr. Hill was the friend and pupil of Dr. Blair, with the memoirs of whom we are here presented. This task he undertook, if we rightly understand him, at the request of his venerable friend, and it seems to have been congenial to his disposition, and to his professional habits and pursuits. Accordingly he has completed it in a manner well calculated to gratify the numerous admirers of this celebrated preacher. But before he could present the world with the fruits of his labours, he was himself summoned to eternity. This circumstance would disarm the severity of criticism, had the work itself been calculated to excite it; and praise cannot be suspected of partiality, when bestowed on the labour of one, who is alike insensible to praise or censure.

The lives of literary men are rarely chequered with adventures, which can make the relation of them very interesting to ordinary readers; that of Dr. Blair was perhaps less diversified than those of many of the same profession, and who are occupied by similar pursuits. Bred up to the ministry, preferred early in life to the office and duties of the pastoral function in his native city, gradually advanced to the highest station in the church which that metropolis afforded, and spending the remainder of a long life upon the same spot, employed in the peaceful duties of his office, what materials are afforded by a life like this to infuse an interest into the narration, and relieve the monotony of so uniform a scene?

The private correspondence of eminent men has often preserved many anecdotes of their lives and traits of their characters. When reading the effusions of their unguarded moments, and following the current of their thoughts as they arose warm from the heart, we seem to become more familiar with the writer, we enter into his views and sympathise with his passions, and if he occasionally descends from the pinnacle on which our imagination had placed him, to the common level of mankind, he often gains in our esteem what he loses of our admiration. However much therefore we disapprove the senseless or sordid practice of publishing, under the title of posthumous works, every loose fragment, every undigested thought, or every insignificant note, which has fallen from the pen of an eminent writer, still we would not stigmatise as unfair all such publications, though it may be of compositions never intended for the public eye. If an innocent curiosity is gratified, and no private duty violated, we cannot subscribe to that sternness of morality, which would deprive the public of so much harmless and agreeable recreation. But Dr. Blair entertained contrary sentiments.

He was of opinion, that in composing the lives of eminent men, an improper use had been made of the letters addressed to them. Though therefore he had entertained a correspondence with many eminent literary characters, every vestige of it had been destroyed, except a few letters respecting Ossian's poems. We cannot but regret the fact, while we respect the motives which led to it. It has increased the difficulties of his biographer, by contracting within limits still more narrow, the materials which might have been applied to his undertaking.

- Dr. Blair, we are informed, was the lineal descendant of an ancient family in the west of Scotland, that of BLAIR of Blair, a family which has produced several eminent men in the departments of divinity, of law, and of physic. He was the eldest son of John Blair, a respectable merchant and magistrate of the city of Edinburgh; his mother's name was Martha Ogston. He was born at Edinburgh on the 7th of April, 1718. He was educated at the high school of Edinburgh, and became a student at the university in October 1780. At the age of sixteen, while attending the logic class, he composed an essay, *Περὶ τῆς καλῆς*, which possessed so much merit, that the professor (John Stevenson) ordered it to be publicly read at the end of the session. In 1741, Mr. Blair was licensed to preach the gospel by the presbytery of Edinburgh, and his appearances in the pulpit justified the expectations which his friends had formed of him. One sermon of his, in the West church, was so much noticed, as to procure from the earl of Leven in the year 1742, the presentation to the church of Colessie in Fifeshire. But in the following year he was restored to his native city, by being admitted second minister of the Canongate. This situation is filled by a popular election, in which he obtained a majority over Mr. Robert Walker, a minister then in high estimation as a preacher. We cannot but suppose that the private influence of his family and friends must have had as great a share in procuring him this preferment as his own merit, since he was still only 25 years old; nor can we thoroughly reconcile the preference shown him over a man of established reputation, to our own ideas of justice.

In the Canongate church he preached 11 years. From it he was translated to that called Lady Yester's in 1754, and from thence to the High Church, in 1758; a situation which in Scotland is understood to be the limits of a clergyman's ambition. In this situation he continued during the remainder of a long life.

Dr. Blair first showed his talents for criticism, from the share he took in a periodical work, called the *Edinburgh Re-*

view,' which appeared in 1755. Though there were concerned in it some men, who acquired afterwards much celebrity, as Mr. Wedderburn, afterwards Earl of Rosslyn, Dr. Robertson, Adam Smith, and Dr. Blair, its existence was very short, two numbers of it only having been published. To this work Dr. Blair contributed a review of Dr. Hutcheson's '*System of Moral Philosophy*.' The next specimen of his critical powers, was displayed in a Dissertation upon the poems of Ossian. In this dissertation he laboured not only to evince the beauty of the poems themselves, but to remove the imputation of their being literary forgeries. Of those, however, who attended to the subject, a greater number was disposed to agree with him as to the excellence of those compositions than as to their authenticity. But whatever where the doubts entertained on this subject, none were ever heard of as to the extraordinary merit of Dr. Blair's dissertation.

The success of these pieces, and the acknowledged excellence of his compositions delivered from the pulpit, had established his reputation as an arbiter of taste and a master of polite literature. Accordingly he began to read lectures upon rhetoric and belles lettres at Edinburgh, about the year 1759. In 1760 the town council instituted a professorship of rhetoric, to which they appointed Dr. Blair, and in the year 1762 his majesty endowed this professorship with a salary of 70*l.* per annum.

There was a whimsical mania at this time epidemic among the Scotch literati, to which the establishment of this professorship has been ascribed : perhaps it may amuse our readers to be informed of it, though Dr. Hill has thought it unbecoming the gravity of his work to notice it. A debating society was established at Edinburgh about the year 1754, which was denominated the Select Society. Among the early members we find the names of Robertson, Hume, Kames, John Home, Carlyle, Wedderburn, Andrew Stewart, and Sir Gilbert Elliot. In 1759 the numbers amounted to 130, and included all the distinguished literati of the metropolis and its neighbourhood, with an appropriate complement of nobility and gentry. In 1761 the elder Sheridan made his appearance in the Scottish capital, and delivered his lectures on elocution, professing to instruct his auditors in the true pronunciation of the English tongue. These lectures were exceedingly popular, and on a sudden, such was the rage excited for speaking with an English accent, that three hundred gentlemen and a proportionate number of ladies attended them ; and all the polite world began to affect a nicety of pronunciation

in their ordinary discourse. Public intimation was given in the newspapers, that the plan of a new establishment for carrying on, in Scotland, the study of the English tongue, in a regular and proper manner, was to be laid before the *Select Society*. Accordingly, an association was formed for the establishment of schools, the procuring of teachers, and for raising a fund for the payment of the salaries. It was to be denominated *The Society for promoting the reading and speaking of the English Language in Scotland*. The result of this mighty bustle may be readily anticipated. One master made his appearance, who circulated the price and condition of his attendance. And with this contemptible *annonce* the *Select Society*, which comprised all the high rank and literature of Scotland, closed its labours for ever.

If however this folly was the occasion of instituting Dr. Blair's professorship, it at least left behind it some permanent good. The lectures which he read to his classes on rhetoric and belles lettres, he found it necessary at length to publish. Undoubtedly it is not to these lectures that the doctor is indebted for his great celebrity. If we make some allowance for the partiality of a friend and the enthusiasm of an admirer, Dr. Hill must be allowed to have justly appreciated them in the following passage :

'It must be apparent to every attentive reader, that Dr. Blair was much more anxious to compose lectures that might become distinguished for their utility, than for their depth. His object was to initiate youth into a study, with which the country at large was but little acquainted. His pupils had undergone no preparatory discipline in the science, to which they applied themselves. Subtle discussion, from their teacher would have been, in a certain degrees misapplied; and the stability of the structure might have been impaired, had the foundation not been securely laid.

'As the author of those lectures did not pique himself upon their depth, so neither did he boast of their originality. Upon every subject treated of, he tells us that he had thought for himself, but that he availed himself occasionally of the ideas of others. He felt it his duty to convey to his pupils all the knowledge that could improve them. By borrowing from others, he understood, that he not only enlarged the mass, but gave a value to the parts of it, of which they might otherwise have been destitute.

'But whatever reason Dr. Blair might see to accommodate his lectures to the capacity of young men, who were novices in his science, it has been urged by some, that he carried his desire of doing so too far. No great effort, they tell us, is requisite to apprehend principles legitimately formed, and clearly stated. If a teacher establish no principles, he trifles with those whom he pretends to instruct. He refuses to satisfy the appetite which he raises, and genius must



languish for want of its proper food. Though superficial thinkers decry metaphysical discussion; because they dread its effects, yet nothing is so bad as the total want of it. It exposes the falsehood of those theories which exist in the imagination of the petulant, and it evolves the truth, by a nice discrimination of facts, which pretenders in science have neither discernment nor industry to collect.

With all the merit which Dr. Blair's lectures possess, it must be allowed, that the objection mentioned is in some degree applicable to them. By being too modest, or too timid, he rarely has the boldness to hazard a general remark. What many have said, and almost all believe, he states with confidence; and, by an unfortunate distrust of his own powers, he is apt to excite doubts in others, by betraying them in himself. He, who makes his pupils exercise their own talents, does them a real service; and it is better, perhaps, to establish principles that are questionable, than to establish none.

In respect to the vigour and the correctness of the principle of taste, Dr. Blair had few rivals, and no superiors. In him this power was feelingly alive to the slightest impulse, and it separated the spurious from the genuine with unerring delicacy. Lord Kames, who had studied the subject of belles lettres before the doctor was known to have done so, and who was the first in this country that attempted to reduce it to a system, does not catch beauties and defects with the same nice apprehension. In point of originality, at the same time, and of that inventive power, which traces and establishes principles in the science, his lordship is much superior. Some of his theories may perhaps be false, and others whimsical; but in all of them there is ingenuity, and in many of them much truth. Whatever advantage the former critic had in the delicate precision of his taste, the latter seems to have possessed in the force of his genius. By every scientific enquirer, accordingly, the *Elements of Criticism* must be regarded as a valuable mine, that will not soon be exhausted.

But his volumes of sermons are the durable monument which Dr. Blair has erected to his own fame. The unparalleled success which they have obtained, is an uncontroversible proof that their author was a consummate master of his art, and possessed a perfect knowledge of the avenues to the human heart. Indeed, if we except the *Spectators*, we think that Dr. Blair's sermons are the most popular work in the English language; and they must therefore have a prodigious influence on the sentiments, taste, and manners of the age. If therefore to be the author of such discourses does not entitle him to the very first rank in literature, few will dispute his claim to the very highest station in the second. We know not indeed what standard of excellence to adopt, if that be not allowed, which is taken from distinguished eminence in an art which every churchman attempts, but in which very few attain even to mediocrity.

Upon the doctor's character then as a preacher Dr. Hill dwells at the greatest length, and apparently with the most satisfaction. He takes a view of the peculiar difficulties of the art, and makes a comparison between the eloquence suited to the pulpit, and that of the bar and the senate: and he determines, perhaps with justice, that though it may be more easy upon the whole to preach than to plead, it is infinitely more difficult to preach well than to plead well. He considers at some length the rules of composition which more immediately constitute the beauty of sermons, and which lead to eminence in that very delicate species of writing. The view he has taken is of course rapid and cursory, but it is bold and correct.

The learned writer then proceeds to examine critically some of Dr. Blair's discourses, and to contrast them with those of the celebrated French preachers, Bourdaloue, and Massillon, upon similar topics: He takes occasion to introduce some strictures on the eloquence of these writers, and of some other orators of the French church, Saurin, Bossuet, and Fenelon. This part of the work will be read with much interest by all who cultivate or admire the eloquence of the pulpit. Having given a short and masterly sketch of the style of some of our own preachers, Dr. Clark, Dr. Barrow, and Bishop Butler, Archbishop Tillotson, and Bishop Atterbury, Dr. Hill concludes this part of his work in the following words:

' Such are the outlines of the character of those distinguished preachers, both in Great Britain and France, with whom Dr. Blair is entitled to be compared. Each preacher, in each country, exhibits, in a certain degree, the merits and the defects of its style of preaching, as well as those that belong to himself. We might be accused of partiality to the country to which Dr. Blair long did honour, were we to affirm, that he had surpassed the splendid beauties of Massillon, Bossuet, and Flechier, or the clear and ingenious reasoning of Clark, Barrow, and Butler. In the medium between the extremes to which each set may have leant, he seems to have been desirous to find a place. He wished to temper the glow of passion with the coolness of reason, and to give such scope only to the imagination of his audience, as would leave the exercise of their judgment unimpaired. He tried to accommodate his discussions to the apprehension of those whom he addressed; and, when called to elucidate the mysteries that bear to be inquired into, he enlivened the dark research by the brilliancy of a well-regulated fancy. The reception which his sermons have met with throughout Europe, after being translated into different languages, proves equally the merit of the preacher, and the candour of his judges. Even those in this country who envy his fame, hold it prudent to

be silent, and seem to set every thing like jealousy asleep. They are afraid to encounter that tide of public opinion, by which they are sure they would be borne down. In France his sermons were never said to be inanimate; nor were they, in Britain, by good judges, said to be superficial. In both countries they have, at once, given pleasure to the gay, and consolation to the serious. By such a mixture of beauty and usefulness, as the world never before witnessed in their line, they have given fashion to a kind of reading that had long been discarded. They have stopped even the voluptuary in his career, and made him leave the haunts of dissipation, that he might listen to the preacher's reproof.

Having viewed Dr. Blair in the capacity of a *critic* and a *preacher*, Dr. Hill proceeds in the last place to view him in that of a man. In this division of his subject, a short account is given of the eminent men with whom he corresponded or lived on a footing of intimacy. These were David Hume, Robertson, Adam Smith, Dr. Ferguson, and John Home. Dr. Robertson gave him, at the close of his life, a strong proof of the liberality of his mind and the sincerity of his attachment. Being aware of the approach of death, and wishing for a successor in his office as principal of the university of Edinburgh, he sent for Dr. Blair, begging that no delicacy to himself or his family might prevent his making the proper applications; and assuring him that he should die with greater satisfaction, if he had reason to anticipate his friend's success. Dr. Blair, it must be acknowledged, betrayed great want of judgment in not following advice so generously given. He declined using any solicitation, even after the vacancy had taken place; and, notwithstanding, it is certain that, when the appointment was given to another, he felt the oversight as injurious to himself, and that he was more affected by it, than his friends in general could have supposed. He should have considered, that in the appointment to offices of dignity and emolument, the electors are called upon, not only to select, but to *repel*; and he seems to have entertained too high an opinion of his own claims (however well-founded) and to have had too little feeling for the weakness of human nature, when he expected men to impose upon themselves so ungrateful a task for an object, to which he seemed himself indifferent.

In his private character and deportment Dr. Blair seems to have been calculated rather to engage our esteem and affection than to command our admiration. Delicacy of feeling, gentleness of manners, and a nice sensibility, were the principal features of his mental frame. These qualities

rendered him in some degree unfit for the bustle of active life, and unwilling to enter into it. But his judgment was sound, and it was strengthened by habits of study and observation. His thirst for knowledge was insatiable; his reading indefatigable; and his memory tenacious. Nor were his studies confined entirely to the severer sciences. In books of voyages and travels he had a particular pleasure; and not contented with viewing human nature in the realities of life, he likewise read a great deal of fictitious history. Hence few people were more conversant in novels and romances than Dr. Blair; and to those which were excellent in their kind, he always gave due praise. With such dispositions, it is obvious that he was more adapted to please and adorn the circle of his private friends, than to take an active part in public life. In this intercourse he was apt to unbend himself without reserve, and he took no liberty with his friends which he did not willingly grant. Hence his acquaintance, particularly females, were mortified occasionally at his talking upon subjects that appeared too trivial and common. They should have considered that the mind, which in solitude is much upon the stretch, makes use of conversation as a relaxation from severer pursuits, rather than as a mode of displaying its own acquisitions, or gratifying itself by the empty applause of wondering ignorance. Though from his timidity and diffidence Dr. Blair was prevented from taking any active part in ecclesiastical business, in private consultations his opinion was much courted. Dr. Robertson, Dr. Carlyle, Dr. Drysdale, and others who managed these matters, conferred with him frequently; and his efforts, though not so public, were not less strenuous than theirs, for the introduction of those principles into the general assembly, which for fifty years have influenced its deliberations. The outline of the pastoral admonition, which this assembly, in 1799, addressed to the people under their charge, was furnished by him. It was distinguished by a beautiful simplicity of style, well suited to the plain doctrine it was meant to inculcate. This last public service may be regarded as his legacy to the church which he had so long adorned. Those who filled up this outline will long remember, with gratitude, this seasonable effort of a reverend father, who had then passed the 80th year of his age.

His death did not happen till the end of the following year, on the 27th of December. He left no family behind him. He had married in 1748 a cousin of his own, Miss Katharine Bannatyne, daughter of the Rev. James Bannatyne, one of the ministers of Edinburgh. By her he had two children; a son, who died in his infancy, and a daughter, who having

reached her twentieth year, became a victim to consumption.

Such are the principal facts we derive from this account of the life and writings of Dr. Blair. The whole is rather to be termed an *éloge*, than memoirs, of the very respectable divine it undertakes to commemorate. Having read it, we are sorry to see the doctor so little in action: as an author he was well known already; as a man, we are not much more acquainted with him than we were before the perusal of this life. But the execution of the work is respectable; and it is an honourable memorial of the piety and affection of a grateful pupil to the memory of a beloved and venerable master.

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**ART. VII.**—*Improvements in Education, as it respects the industrious Classes of the Community; containing among other important Particulars, an Account of the Institution for the Education of one Thousand Poor Children, Borough Road, Southwark; and the new System of Education, on which it is conducted. By Joseph Lancaster.* 8vo. Darton and Harvey. 1806.

**ART. VIII.**—*A Letter to Samuel Whitbread, Esq. M. P. in Consequence of the unqualified Approbation expressed by him in the House of Commons, of Mr. Lancaster's System of Education. By John Bowles, Esq.* 8vo. Hatchard. 1807.

**ART. IX.**—*Comparative View of the new Plan of Education. By Mrs. Trimmer.* 8vo. Rivington. 1806.

AS the reviewers of literature, and consequently deeply interested in the progress of intellect and the diffusion of knowledge, we congratulate our countrymen on the new method of teaching, which was originally invented by Dr. Bell, and which has been brought so near to perfection by Mr. Lancaster, that we trust it will soon be considered as great a phenomenon to find a man in the British empire who cannot read and write, as it was in the middle ages to find one who could. By this mode of teaching, which may be regarded as one of the most salutary inventions since that of printing, the means of obtaining the rudiments of knowledge will be so much facilitated, that the children of the poorest peasant in the kingdom will be enabled, in some degree,



to participate in the advantages of a literary education. We are well aware that there is no inconsiderable party in this country, who view this improved system of teaching with a jealous eye, and who consider it as likely to render the mass of mankind unfit for the drudgery of life. We are, however, so far from entertaining this narrow-minded apprehension, that we consider it a fit instrument for promoting not only the progress of knowledge but habits of industry and virtue. We are no advocates for that political code, which would keep mankind in a perpetuity of ignorance. Ignorance may do good by accident, but knowledge only is beneficial by design. Nor was ignorance designed to be the characteristic of man. The faculty of mind was not bestowed that it might not be employed; and as that faculty was not communicated to any privileged class, but freely dispensed to all, it was intended to be cultivated in all. Different individuals indeed in different circumstances possess different degrees of leisure for the culture; but even those in the humblest sphere possess it in some degree; and they must be regarded as morally accountable for the use. It will not certainly be denied that it is the duty of every government to employ all the means in its power to promote the happiness of the subject, but as happiness does not consist merely in the absence of physical want, but in moral and intellectual improvement, by which it is both augmented and refined, the education of youth or the culture of the mind and heart, is one of the most momentous and interesting considerations which can occupy the attention of any government. We do not mean that government should force upon the people any particular system of education, but that it should furnish all with the opportunity; and that even the lowest poverty may be raised above the level of brutal barbarity and ignorance. It is indeed supposed that, if all could read and write, none would work, and that famine would be the fruit of knowledge, communicated to the lower orders of society. But, is not ignorance the parent of sloth? and is the Irish peasant, who does not know his letters, more industrious than the English cottager, who can read his testament and perhaps write his name? Though even in this country there are still many who are left uneducated, many who have never been blest with the lowest rudiments of knowledge, yet there certainly never was a period among us, when knowledge was so generally diffused, or when so many persons of all ages and sexes, ranks and conditions, could read and write; yet was there ever a period in this country, when industry was so alert, when the whole mass of the people was so energetically impres-

sed, or so vividly animated with the spirit of exertion, when the labours of the plough and the loom were so perpetual and intense, and, in short, when the active powers of man were in a state so opposite to that of debility and indolence? The diffusion of knowledge therefore, as far as it has hitherto been extended, has been attended with the most salutary effects; and what reason have we to believe that the farther extension would be productive of consequences injurious to the welfare of the community? Those, who are enemies to the diffusion of knowledge, reason as if the intellectual culture of man would cause the plough and the loom to be forsaken for habits of philosophical speculation. But such would be so far from being the effect of Mr. Lancaster's system of education, that it would rather tend to invigorate the habit of exertion. And as man is, on the whole, more governed by habit than by precept, and as the scions of our early habits gradually harden into that trunk of habits which form the characteristic of our later years, that system of education which combines physical activity with moral and intellectual improvement must be regarded of incalculable advantage. The object of education is to qualify the individual to act his part well in that state of life in which it is his destiny to move. Any education, which has this tendency, must be beneficial. Such is that which Mr. Lancaster proposes to render universal. But to the general adoption of this plan, Mr. Bowles objects, because, in the religious instruction which Mr. Lancaster communicates to his scholars, no doctrines are inculcated but such as are common to all sects of Christians; and consequently, such as we must allow (unless we exclude particular sects from the possibilities of salvation) to constitute the only essential points of the Christian doctrine. But Mr. Bowles contends that in such a system of education the peculiar doctrines of the established church ought to be exclusively retained; and that, though Mr. Lancaster teaches the apostles' creed, *that* is not sufficient without the creed of St. Athanasius. But is any man likely to become a better christian by being instructed in the principles of that creed? Is a want of charity one of the essential constituents of christianity? Is the spirit of intolerance inculcated in the precepts of the gospel? And is it one of the preliminaries of a good education to teach ingenuous and tender-hearted youth to imprecate damnation on all who do not think as they think? But, because Mr. Lancaster's plan does not inculcate any controverted or uncertain doctrines, Mr. Bowles seems to think that the christianity which he teaches

is 'scarcely any thing else than Deism.' Now, if Deism mean any thing, it means a disbelief in the divine mission of Jesus. But does Mr. Lancaster encourage this disbelief? Certainly not. For a belief in the divine mission of Jesus is one of the essentials of christianity, in which all sects of all denominations are perfectly agreed, and which consequently enters into the plan of Mr. Lancaster. Though different sects may entertain different opinions respecting the person of Jesus, though some may deny his pre-existence, or his miraculous conception, yet all agree in this, that he was divinely commissioned to teach the will of God; that he worked miracles to prove the divinity of his mission; and that he ratified the hope of a future life by his resurrection from the dead. Surely here is doctrine enough for the nutriment of faith and the encouragement of goodness. On such articles of belief as we have mentioned, in which all sects concur, and which are as powerful in their practical efficacy as they are in their speculative importance, we may safely erect a solid and useful system of religious education, suited to all the denominations of the christian world. Such is the basis on which the religious system of Mr. Lancaster is erected, and which is equally honourable to his head and to his heart. Mr. Lancaster is a member of the society of quakers, but he by no means wishes to render his system subservient to the propagation of his own peculiar opinions. Unanimity is his object, and charity his guide. One of the salutary tendencies of Mr. Lancaster's system of religious instruction would be to allay the spirit of religious animosity, and to cement between the different denominations of christians the bond of amity and peace. For, as that system would inculcate only those tenets, in which all sects of christians are agreed, and which constitute the only essential articles of that religion which Jesus preached, the youth of both sexes, by being taught from the earliest period, to consider these points of primary importance, would easily be led to regard those doctrines which are more ambiguous and obscure, as of inferior dignity and interest and no fit object of animosity and strife. And, as early impressions are the most durable, such sensations of a comprehensive charity, and such notions of religious forbearance, by being imbibed in very early life, would not readily be effaced; and a true christian disposition might thus be gradually diffused among mankind. The distinguishing characteristic of true, as contrasted with spurious christianity, is an enlarged philanthropy, a general good will, which knows no limitations of sect or party

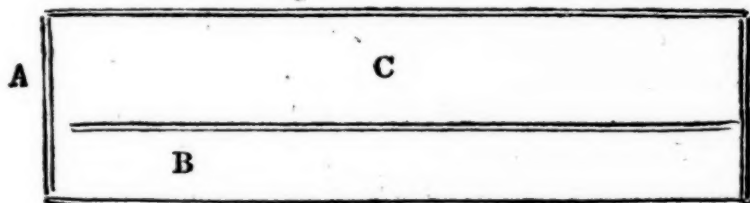
'By this,' said the founder of the christian doctrine, 'shall all men know that ye are my disciples, if ye have love one towards another.' Though our Saviour well knew the differences of opinion which would arise among his followers, and the complicated absurdities which would be incorporated with his doctrine, yet, instead of allowing any differences of judgment to make any interruptions in the harmony of his disciples, he made the spirit of mutual charity and forbearance the only test of their attachment to his religion. Mr. Bowles, who would render Mr. Lancaster's system subservient only to the propagation of those tenets, which are embraced by a particular body of christians, would not only render it an object of aversion to christians of other denominations, but would deprive it of its greatest usefulness as a most salutary and efficacious mean of diverting the attention of mankind from the forms, the superfluities, and excrescences, to the only essentials of true religion; of appeasing the animosities of contending sects; and of diffusing the spirit of a comprehensive charity through the whole christian world.

'Education,' says Mr. Lancaster very justly, 'ought not to be subservient to the propagation of the peculiar tenets of any sect. Beyond the number of that sect, it becomes undue influence; like the strong taking advantage of the weak. Yet, a reverence for the sacred name of God and the scriptures of truth; a detestation of vice; a love of veracity; a due attention to duties to parents, to relations, and to society; carefulness to avoid bad company; civility without flattery, and a peaceable demeanor, may be inculcated in every seminary for youth, without violating the sanctuary of private religious opinion in any mind.' When obedience to the divine precepts keeps pace with knowledge in the mind of any man, that man is a christian; and when the fruits of christianity are produced, that man is evidently a disciple of our Blessed Lord, let his profession of religion be what it may.'

These are the sentiments of a pious and enlightened mind, well acquainted with the principles and the operations of genuine christianity. We here discover none of that sect-making spirit, which is one of the surest marks of a misguided, a bigoted, or an hypocritical religionist. Mr. Bowles will perhaps apply to these sentiments, as he has done to the system of Mr. Lancaster, the epithet of Deistical. But if by Deistical, Mr. Bowles mean that comprehensive good will, which, without any narrow or sectarian antipathies, causes us to love one another, as Christ has loved us, we confess that we are highly flattered by the imputation; and that we take what he vents as abuse, for the

highest panegyric. We will now communicate to our readers some idea of the mode of education which Mr. Lancaster pursues, by which one master and only one or two books may be competent to the instruction of one thousand boys. The whole school is divided into classes according to the proficiency of the boys ; and a monitor, or more, according to the number of boys, is appointed to each. Thus the labour of the master is abridged, and the instruction of the scholar is accelerated.

\* The first or lowest class of scholars are those who are yet unacquainted with their alphabet. This is called the A B C class. The method of teaching is as follows : a bench is placed or fixed to the ground for the boys to sit on ; another, about a foot higher, is placed before them. On the desk before them are placed deal ledges, thus :



\* The letter A shews the entire surface of the desk. B, is a vacant space, where the boys lean their left arms, while they write or print with the right hand. The sand is placed in the space C. Sand of any kind will do, but it must be dry. The boys print in the sand with their fingers ; they all print at the *command* given by their monitor. A boy who knows how to print and distinguish some of his letters is placed by one who knows few or none, with a view to assist him ; and particularly that he may copy the form of his letters from seeing him make them. We find this copying one from another a great step towards proficiency. In teaching the boys to print the alphabet, the monitor first makes a letter on the sand, before any boy who knows nothing about it ; the boy is then required to retrace the same letter with his fingers ; and thus he is employed till he can make the letter himself without the monitor's assistance. Then he may go on to learn another letter.\*

\* Another method of teaching the alphabet is, by a large sheet of pasteboard suspended by a nail on the school wall ; twelve boys, from the sand class, are formed into a circle round this alphabet, standing in their numbers 1, 2, 3, &c. to 12. These numbers are pasteboard tickets, with No. 1, &c. inscribed, suspended by a string from the button of the bearer's coat, or round his neck. The best boy stands in the first place ; he is also decorated with a leathern



ticket, gilt, and lettered *merit*, as a badge of honour. He is always the first boy questioned by the monitor, who points to a particular letter in the alphabet. "What letter is that?" If he tells readily all is well, and he retains his place in the class; which he forfeits together with his number and ticket to the next boy, who answers the question if he cannot.'

'The second class are chiefly boys who have learnt to print the alphabet and *figures* in sand and readily to distinguish the same on paper. Their business is to spell short words by writing them with their fingers in the sand; the monitor pronouncing a word or a syllable, and each boy printing it on the sand with his fingers, and thus spelling it. These boys have besides small slates on which they learn to make all the alphabet in writing.'

Mr. Lancaster's method of spelling 'commands attention, gratifies the active disposition of youth, and is an excellent introduction to writing. It superadds in a great measure the use of books in tuition, while (to speak moderately) it doubles the actual improvement of the children. Supply twenty boys with slates and pencil, and pronounce any word for them to write, suppose it the word *ab-so-lu-ti-on*; they are obliged to listen with attention, to catch the sound of every letter as it falls from their teacher's lips; again they have to retrace the idea of every letter, and the pronunciation of the word as they write it on the slates.' Thus we find that Mr. Lancaster's plan almost entirely saves the expence of books, pens and ink, while boys have six times the usual practice in writing. 'By this practice of writing on a slate, they learn to humour their pencils, so as to write just like a pen, in making the up and down strokes of the letters.' The usual mode of teaching requires every boy to have a book, but, by the ingenious contrivance of Mr. Lancaster, one book will serve instead of six hundred. In the common schools, each boy can read or spell only one lesson at the same time in the same book; while the other parts are in continual wear and liable to be *thumbed* to pieces. But if a book containing thirty different lessons were printed in a large letter, only on one side of a leaf, and each leaf fixed on a pasteboard and suspended by a string from any convenient place, twelve or even twenty boys might stand in a half circle round each board, and by these means, learn to read or spell as well as if each boy had a spelling book in his hand. This method is practised in the school of Mr. Lancaster, and thus one book containing thirty lessons, serves at the same time for the instruction of six hundred boys, without being liable to the wear and tear to which school books are usually exposed.

'Every lesson,' says Mr. Lancaster, 'placed on a card, will serve for twelve or twenty boys at once; and when that twelve or twenty have repeated the whole lesson as many times over as there are boys in the circle, they are dismissed to their spelling on the slate, and another like number of boys may study the same lesson in succession; indeed *two hundred boys* may all repeat their lessons from one card in the space of *three hours*.'

Mr. Lancaster's extempore method of spelling, like the other parts of his system, combines clearness of instruction with rapidity of improvement.

'When the circle of boys is formed around their card or lesson, the monitor points, with his pencil or pen, to the columns of spelling which form the lesson for the day. The first boy reads six words by syllables; he does not spell the words by repeating each letter, but by repeating, in a distinct manner, each syllable in every word. If he commits any mistake the next boy is required to rectify it without being told what the mistake is; if the second boy cannot correct the first, the third or fourth may; in which case the scholar takes precedence of him that committed it, and receives the *insignia* of merit at the same time. In no case is a monitor suffered to teach or tell the boys in his circle what the error is, unless they should all be equally ignorant; then it becomes his duty to do it. This is in fact each boy teaching himself,' &c. &c.

The mode of teaching arithmetic is equally simple and profound; but, as we can hardly allot room for further extracts, we must refer the reader to the book. We have, in the former part of this article, bestowed high commendation on the religious instruction which is delivered in the school of Mr. Lancaster, and we have applauded it the more, because it is divested of all sectarian partialities. The character of true religion is well depicted by St. James;—It is 'TO VISIT THE POOR AND THE FATHERLESS IN THEIR AFFLICTION, AND TO LIVE UNSPOTTED FROM THE WORLD. Such is the religion which is taught by Mr. Lancaster. The distinguishing feature of his religious system, in conformity with the precepts and with the example of the founder of christianity himself, is, **UNIVERSALITY**, as it respects the principles and the practice, the duties of life and the affections of the heart.

Mr. Lancaster has lately established a school for girls on the same plan with that for boys; and he hopes soon to perfect his systems so far as not only to teach his pupils to read, to write, and to sum, but to learn the rudiments of some use-

ful trade. This will perfect the plan, and render it still more deserving the support and protection of the government. When we consider not only what have been the effects of Mr. Lancaster's system, as far as it has hitherto been tried, but what must be the national good which it will produce, when practised on a larger scale and supported as a national concern, we cannot help rejoicing in the hope which it inspires. We regard it, under the favour of Providence, as the probable means of effecting a radical reformation in the morals and the habits of the lower classes of society, and, instead of agreeing with that unwearied pamphleteer, Mr. Bowles, that it is a delusive cover for the propagation of Deism, we consider it as likely to furnish the best and safest antidote to infidelity and vice. If the substance of christianity consist, as its blessed author affirmed, in loving our neighbour as ourselves, and in doing to others what we would that others should, in the like circumstances, do to us, the schools of Mr. Lancaster will be found very efficacious in establishing this religion in every heart, without any hypocritical mummery or pharisaical inventions. We venerate Mr. Lancaster as one of the best friends of his country and his species.

Mrs. Trimmer, in her 'Comparative View,' approves of the mechanical part of Mr. Lancaster's plan; but she differs with him about the essentials of religion. With her every thing is essential, which is inculcated among that sect of christians to which she belongs; and consequently Mr. Lancaster's system must be made to conform to her tenets, or not have her support. But this is to reason and to act on narrow principles; and to be deficient in that comprehensive charity, which is the brightest ornament of those who profess the religion of Christ. There are some great and fundamental truths, such as we have enumerated in a former part of this article, which are common to all sects; these truths constitute the only essentials of christianity, and these Mr. Lancaster inculcates. If the creed of Mrs. Trimmer include a multiplicity of articles, which are not to be found among these essentials, let her be contented with the peaceable possession of them in her own bosom, without endeavouring to force them into a system of national education, where they will operate only as a bone of contention and a cause of strife.

ART. X.—*Historical, literary and political Anecdotes and Miscellanies. In 3 Vols. From the German of Augustus Von Kotzebue, 12mo. 18s. Colburn. 1807.*

THE injudicious use of the words *even, such-like, therefrom, thereby, the same*, the spelling of *were* for *where*, &c. and the numberless instances of nouns plural rejoicing in verbs singular, bear internal evidence to the identity of this translator, and the extraordinary personage who rendered to White-chapel English the romances of Kotzebue.

Deep were our conjectures in February last on the profession and character of this translator, whom we then considered, and do still consider, to be an inverse genius of the very first water.—But to Augustus Von Kotzebue,

These anecdotes are professedly compiled from various books, and are in general more unamusing, dull, and unmeaning, than any of the *ana's* which have issued from the press for a century past. They are in general beneath all criticism, and beneath all notice. It would be needless to point out passages eminent for their dullness, where nearly every thing is eminently dull; in travelling through a country fertile and beautiful, the journeyer remarks with pain the first barren or unhappy spot; it rivets his attention, and becomes impressed on his memory, allied with a wish that it had not obtruded itself to the detriment of the rich vallies and woody mountains which surround it. But no man's attention would be arrested by one peculiar tract of sterility on the desert and boundless sands of Libya, where one undistinguishable and uniform waste expands to the eye. For this reason, on comparing the author with himself, it is difficult to fix on one anecdote which is more tame and spiritless than those by which it is surrounded. The extended name of the author demands some attention; the anecdotes which he has compiled should otherwise have passed unnoticed. The reviewer of this article will confine himself almost exclusively to the selection of such specimens as he may think in some degree exceptions to the character of the book.

In volume 1, is a curious, and it were to be feared, only a curious disquisition into the fate of the Maid of Orleans.

The common account that she was burned to death for a relapse into heresy and sorcery, is discredited on the authority of a manuscript found at Metz by a father Vignier, from which it appears that this father was busily occupied with the history of the lords of Alsace, and in a journey through Latharingia sought every where the accounts and antiquities

which might throw any light on the subject. The result of his enquiries was a *discovery* that she was not burnt, but was married in the year 1436-7 to a count Whenbourg, to whom she bore several children.

The anecdote is entitled, "The Maid of Orleans, as a wife and mother." Amidst our apprehensions for the accuracy of father Vignier's researches, it is some pleasure to reflect, that the outrage to humanity, which it is here attempted to disprove, was the work of her own countrymen almost exclusively. The French prelates, the university of Paris, and not improbably the French officers by whose treachery she was betrayed, and who envied her glory, were her judges and her executioners. Of our countrymen, only the cardinal of Winchester had the baseness, cowardice, and cruelty to concur in this impotent revenge.

In the second volume we meet with extracts from Iwan Iwanow Tschudrin's yet unprinted travels in China. Mr. Kotzebue in his journey from Tobolsk to Petersburg became acquainted with this personage, who in his youth had been sent to China on some mercantile missions; had, from circumstances peculiarly favourable to him, made himself master of the mysterious language of the natives; was esteemed by them as one of their countrymen, and consequently admitted behind the curtain which they never fail to drop before the eyes of convicted foreigners. Among other feats he became a Chinese comedian, and married a native lady. The extract here made contains the description of a feast to which he was invited by the worshipful Krag-hao. The account of the formalities which took place before and at this entertainment are amusing enough.

A Chinese gentleman by the name of Pic-ting-Koan drills our visitor, for about a week before the festival, in all the solemn grimaces which are in China considered manners. Iwan Iwanow Tschudrin receives a *titsee* or card of invitation from his well-wisher, and on the following morning receives a second message to ask if he had not forgotten his invitation.

After entering the hall, where two richly dressed door-keepers concealed their master beneath a large fan, the description of the congratulation and welcome is as follows:

"I might be still about six steps distance from those people, when they suddenly drew their umbrellas from before them, and Krag-hao came from behind. Now the compliments began, which an European spectator, in spite of his serious mien, would have taken for jest. We stooped and bowed over and under, pushed now to the right, and then to the left, according to the province in which we



found ourselves (for in China the place of honour is not every where on the right hand), we kneeled upon one knee, then upon the other; in short a sort of pantomime ballet was danced with the master of the house, in which the number of the allotted motions is not to be described. Then followed phrases of politeness and fine titles of honour, which we conferred on each other. Afterwards the master of the house invited his guests to go farther, in dumb show, and the latter replied in the same mute manner. The master of the house at last broke the silence in the following words: "*tsin tsin*," he was pleased to say, which contained the request, "*be pleased to walk before.*" "*Pic-can*," answered the guest, "*Heaven forbid, that I should attempt such a thing!*"—until he at last, after oftentimes repeating, and refusing, was forced by a gentle push.

After innumerable compliments, delays, bows, compliments again, ceremonies of precedence, and other formalities, they sat down, each to a separate table, near which is placed another table, on which rises a pyramid of meat and fruit about a foot and a half high. Here we vainly imagined that the repast might have commenced. No such thing. Poor Tschudrin! Alas poor Tschudrin! Thou wast doomed, like a second governor of Baratania, to see this savoury pyramid of dainties vanish from thee untouched, and to smell in its stead a silver pan of perfumes. Patience is valuable in every place; in China it must be invaluable. The time for commencing an assault on the dishes at length approaches. The manner of commencing it is partly military, partly civil.

My appetite was already sufficiently provoked by the long preparation, and I eagerly waited for the commencement of the repast. At last a master of the ceremonies knelt down in the middle of the hall, raised his voice loudly and solemnly, pronounced seriously and slowly: "*Ta lao pe Tsing Tsin!*" that is to say: "*My master intreats you to drink.*" We all seized our cups in a moment, raised them to our foreheads, as a battalion their arms, at command, then lowered them to our mouths; we however only sipped, till the master of the ceremonies a second time cried out: "*Tsing Tschau can!*" that was "*if you please, to the very last drop;*" at the same time the master of the house turned down his cup to shew that it was empty.

The same ceremony was not only observed at every draught, but even at every fresh dish, which was not placed in order, until the solemn invitation: "*take up your Ta-tsce* (or small ivory stick or fork) *to taste this fresh dish!*" was pronounced to us, and a polite nod from the master of the house confirmed the invitation.

Here the master of the house gives the word of command, not absolutely indeed, but in the way of injunction not un-

like those officers of small volunteer corps, who, bearing in mind that they are commanding gentlemen, and not impossibly scholars, adapt their orders with due discrimination. 'May I trouble you, gentlemen, to wheel to the left?' 'Eyes right, if you please, gentlemen.' 'Will you do me the honour to march?' 'I shall feel myself infinitely obliged to you, gentlemen, if you will be kind enough to shoulder arms,' &c.

To complete the romance Iwan Iwanow hears the rustling of silken dresses against a partition of bamboo sticks, behind which the lovely Can-hoa was concealed. After gaining considerable glory by eating, there is no wonder that our visitor should incline to love, particularly since he saw now and then a white hand, from which the long hanging sleeve was, not without design, drawn back. A finer and no doubt a keener appetite takes place of that which had been sated by the ragouts, herbs, pulse, and broth seasoned with hog's lard.

After the repast and reiterated compliments, the guests sally out through a brilliantly decorated gallery into the garden illuminated by variegated lamps. From thence they return to a little divertisement got up by Chinese drolls, which is rendered more convivial by being compelled to drink pretty freely of the best *lamb wine*, 'which is prepared from the flesh of the lamb, in the province Schewei, and has (we perfectly believe Iwan Iwanow) a most unpleasant smell.' Iwan Iwanow concludes with these sapient remarks:

'Thus then was concluded this festive repast, with all thereunto appertaining. I have often since had opportunities of being present at similar festivities; and whatever an European may think of them, I can even still almost assert, that such a banquet is much more agreeable than a great European feast. To the ceremonies and measured motions a man becomes as soon, and as easily accustomed, as to those of freemasonry, in a table lodge. With the rest of the deviating customs, the advantage is much on the side of the Chinese.

'The *Assigned Place* relieved me from the embarrassment, either of advancing too forward, or remaining too far behind.

'The *table for each guest* secured to the same a convenient place, where he had his arms at liberty, and was out of danger of receiving a thrust in the ribs from his neighbour.

'The separate dishes that were placed before each guest, protected him from committing the incivility of perhaps depriving his neighbour of a dainty, after which he had already squinted with desire.

'The *perfuming pan*, chased away in the most agreeable manner, the oppressive smell of the provisions.

'The *limitation of the drinking*, by an invitation to every draught, was a preventative to the guest, from becoming too merry, and would be particularly advantageous in our dear native country.

' The actors produced the most agreeable entertainment, and even the kettle-drums prevented one guest from saying any thing stupid in the ear of another. How often is a man during European meals obliged to torment and torture himself, to produce some entertainment to his guests. In China that is unnecessary. There a man sits quiet, and enjoys with eyes and ears, with body and soul.

' The rising up between the regular meal and the desert is highly desirable, gives time to breathe, and promotes digestion.

' In short, I have in my subsequent travels through England and Germany, been feasted in many principal towns, where there was not less complimenting than in China, and where a considerable increase of ennui was suffered.'

From all this it is very evident that Mr. Tschudrin (if there be such a person) saw much more than lord Macartney and his followers. Kien Long was far from saying to his lordship and associated adventurers '*tsin, tsin*;' neither had his lordship the trouble of answering melodiously, '*Pic-can*,' which we hope our readers perfectly comprehend. For our own parts, we really thank Mr. Kotzebue for this description, which, we have no doubt, is as nearly resembling the truth as certain fanciful noises resemble the music of the Sandwich Islands, Otaheite, and other barbarous places. The composing this account of a Chinese banquet, the aforesaid tunes, and the history of navigation before the deluge, must have enlivened considerably many a long breakfast of each of the several inventors.

The reader is in another part favoured with extracts from the journal of Stanislaus Augustus, the last king of Poland, from the 20th of March 1777, to the 12th of February, 1798, the day of his death. These are not altogether uninteresting.

The few things which are curious in these volumes, are curious enough in conscience. We hear of a nail, which had been employed in the crucifixion of our Saviour, preserved, and sent from Constantinople to Petersburg. We hear that count Kobenzel, before his departure from that metropolis, enacted, for the amusement of the company, the part of a hen; and that some of the princess Dolgorucki's children were attired as chickens, whom the hen, his excellency count Kobenzel, sheltered and defended.

Atque utinam his potius nugis tota illa dedisset  
Tempora.—

It had been well for Austria and some other states that many of their grave counsellors and parade generals had played at hens and chickens; the latter, although old, have been proved to be far from tough.

In the third volume is a memorial of an Asiatic grandee well known in this country by the name of Mirza. He

was a visitor in the British isles for the space of two or three years, and in that time collected as much information as the opportunities of an intercourse with all orders of people allowed him, to note down and compare our manners with those of his countrymen. It seems to be his opinion that the Asiatic wives are much better off than the European. There is much acuteness in his defence of their pretended superiority. But the cause is weak, and it cannot be matter of wonder, if the reasoner fails in proving what he intended. He has succeeded admirably in shewing that the wives of the East have all the facilities to embitter the happiness of their husbands ; and he has not forgotten to prove that their inclination is at least equal to their power.

' The Asiatic women appear in many instances to enjoy less freedom than the European. The most striking in their manner of life is, that their habitations are completely separated from those of their husbands. In Europe, people have the strangest ideas thereon ; but the custom has great advantages ; yet, who knows whether it would not be everywhere imitated, had it not too many difficulties in an economical point of view. For example, it is very expensive living in England, few domestics are kept, and the houses are so small, that if a man and his wife would live in separate parts of the house, the expence for table, equipage, and servants would be enormous, and not to be borne. They therefore are obliged to live together, eat together, be served by the same people, which to the wife may often be troublesome enough. In Asia, on the contrary, the women have the handsomest part of the house to themselves, and are not required every hour and minute to accommodate themselves to their husbands. If they have female friends with them, they then send the husband his dinner in the *murdannah* (his own chamber), and do not allow him any entrance for many days. Even so can the husband remain perfectly undisturbed in his *murdannah*. In Europe the climate, in part, obliges the people to draw closer together. It is cold, people must keep themselves in motion, they always go out a walking. But the Asiatic women can never attempt to walk out, under their burning sun ; it does not accord with their retired manners, nor with their modesty.—Want of room alone obliges the people in Europe, often to inhabit one chamber, even to sleep in one bed.'

The foregoing comparisons undoubtedly set the matter of separate apartments in a point of view different from that in which we have generally seen it. Again of the Asiatic ladies :

' They also walk a little in their gardens, and musicians, dancers, jugglers are allowed to come to them, and thus to scare away

uniformity.—The right to take more wives than one, appears to the European, to be oppressive and degrading to the softer sex ; but to me this custom appears to be founded in nature. Pregnancy, the suckling of children, separates the wife however, either a longer or a shorter time, from the husband. The Asiatic women have the right to keep their husbands a very long time at a distance from them. A European would, in this case, be completely at a loss. The Asiatic takes refuge in the second wife. The plurality of wives is also an indemnity for that right. The first wife is never injured thereby in honour nor selflove ; the second and third wife are never of a good family. The rich and noble people never allow to their daughters such marriages. The first wife never admits the others into her company.

As a picture of domestic tranquillity in Asia :

‘ Over the servants in the house the wife has considerably more power than in Europe. The female domestics in the *Zenana* (Haram) are wholly under her command ; she chuses them, and turns them away again at pleasure. The husband in that business has no right. Has he cause to complain against any one of them, so will this one directly become more dear to the wife ; on the contrary, does he praise any one of her chamber maids, so certainly will the latter not remain long in the house. Also the servants of the husband know and dread the influence of the wife.—If in Europe a severe quarrel disturbs the married state, the wife must fly to her father and relations. In Asia it is the reverse. The husband cannot even have his dinner, if his wife does not give it to him ; for all the provision is dressed in the *Zenana*.—Asiatic women possess the talent, to torment their husband, through their whims, to much greater perfection than the European. They generally believe, that to maintain the rule a woman must not be too gentle, yielding, and condescending. They all make themselves a little grievous to the men, to raise the value of their complaisance. If, for example, a wife pays a visit to her father for three days, she certainly will not return home on the fourth. The husband finds himself obliged courteously to go and fetch her, but she does not follow him yet, promises to return on the next morning, and deceives him again. Or if she is called to dinner, she is not yet ready, and makes the husband wait till every thing is cold, and thus she goes on. Besides, it would be in the highest degree indecent and indelicate if the wife was, when on a visit to her father, to return home again immediately on the first entreaty of the husband.—At last there is also still an article that incontrovertibly proves the independence of the Asiatic wives. If, for instance, a husband and wife are at variance, so can the wife, without further ceremony, take the children, together with all that she has of value, and go therewith to her father, and remain there so long, that the husband is at last obliged to submit.’

We accordingly find the Asiatic ladies, capricious and tyrannical ; any thing but free and respected. As a proof of



the contempt in which they are held, the law enacts that four female witnesses should concur in proving a fact, for which two males are sufficient. 'And this law,' continues Mirza, 'is founded on the inexperience and *fickleness* of women.' Their freedom is bounded to their own house, nay to their own apartments, and gardens; and to appear in public is infamy.

From this and all other accounts, it is evident how far the Asiatics undervalue females; neglect their education; impose on them harsh and degrading laws, by which they are for ever reminded of their inferiority, and their subserviency to the appetites, without any claim to the affections, of men. The ladies therefore retaliate dreadfully on their oppressors; and however great and powerful the latter may be esteemed abroad, to the comforts of a home they are utter strangers. If women are in those countries objects of such perfect insignificance, it is hardly to be wondered at, that they should live despised, tortured, and giving tortures. But to what causes is this insignificance to be attributed? To early neglect, or to an education more dangerous than neglect.

In the better parts of Europe the sex have attained to their natural rank. In domestic matters their power is undisputed, and from being used to the government of their own houses and families, they are seldom found to abuse their birthright. They are acknowledged to be susceptible of the fine feelings to a more exquisite degree than their male associates; in all the elegancies of life they are their superiors; and in literature they give daily proofs of a vigour of conception, and fervour of genius, which is hardly equalled, at least by the authors of the present day. In positive endurance of sufferings they are unrivalled, and when the trial demands the greatest exertion of heroism, the tragic scenes which have been played in a neighbouring country, evince how their courage rises with the difficulty. England never made such rapid strides to grandeur as under the dominion of Elizabeth, and the real weakness of Russia was unknown until the death of Catherine. The combined experience and talents of Talbot, Suffolk, and the duke of Bedford yielded to the genius of a country girl, who had hardly reached her twenty-seventh year. But that *old women* are unsuccessful in saving their countries, the events of the two last years more particularly evince.

ART. XI.—*An Essay on the Causes and Phenomena of Animal Life.* By John Herdman, M.D. 2d Edition. 8vo. Jordan and Maxwell. 6s. 1806.

THE principles, on which are founded the doctrine contained in this essay, are those of the Brunonian theory. But Dr. Herdman in several points differs from the opinions of his master; and attempts by several modifications of the Brunonian doctrine to overcome the difficulties, and reconcile the contradictions, with which it is embarrassed. After some introductory matter, and some just strictures on the theory of Dr. Girtanner, who maintained that the vital principle is no more than oxygenous gas, Dr. H. lays down the design of his own work in the following words:

‘In the prosecution of this subject, we shall first take a brief view of the structure of the animal body, chiefly with the design of showing that a similar organization, under various modifications, takes place in every part.

‘Secondly, we shall endeavour to show, that by the union of various parts of the animal body, a complete and indivisible whole is formed, so that any agent, which operates upon a part, must in a greater or less degree affect the whole.

‘Thirdly, we shall offer some general observations on the nature of excitability, or that principle which appears to exist in every part of the body, and by which it is rendered susceptible of the action of various agents.

‘And lastly, we shall take a brief view of those agents, by the operation of which upon organized matter, the phenomena of life are produced and continued.’

It will be seen that these topics comprehend the whole field of *pathological* and *physiological* reasoning. We must say in general of these speculations, that we by no means attach the importance to them which they are apt to do, with whom they are a favourite pursuit. The fact, Dr. Herdman tells us, is indisputable, that Dr. Brown's system has produced a more remarkable revolution, both in the theoretical and practical departments of the healing art, than is to be found in the whole history of medicine. This we wholly deny. The theory has principally tended to mislead the minds of fervent and often indolent young men, and to make them believe, that medicine is to be learnt not in hospitals or by the bed-side of the sick, but from the pages of authors, who have bewildered themselves in the mazes of their own generalities. As to practice, we may challenge Dr. H. to produce a single practical improvement, which can be traced to the works of

Brown, and we may add of Darwin, and the whole herd of medical metaphysical physicians. The reason of this is extremely obvious. The data on which to build a just and perfect theory are deficient; the defect must therefore be supplied by hypotheses, drawn merely from the imagination. We could readily illustrate the truth of this position from the pages before us. But the task would be irksome to ourselves, and not very agreeable to our readers. At the same time we confess with pleasure, that the author has displayed in the execution of his task no mean talents, from which, if applied to subjects more within the compass of talents, we are inclined to hope for the happiest success.

ART. XII — *First Impressions, or Sketches from Art and Nature, animate and inanimate.* By J. P. Malcolm, F. S.A. Author of *Londinum Redivivum*. 8vo. 18s. Longman. 1807.

IT is no uncommon thing to find want of merit accompanied by impudence and affectation; but we have seldom known these qualities walk so affectionately hand in hand from the advertisement to the conclusion, as they do in the work before us. It is our province among other more serious duties, to guard literature and the arts from the encroachments of bad taste, and the pretensions of ignorance. It is only to readers of some degree of sense and experience, that Mr. Malcolm's publication affords its own antidote; to others a book is not always harmless because it is ridiculous. Mr. Malcolm's absurdities begin earlier than the date which we have just now assigned to them; the very title of the book, '*First Impressions*,' is condemned to endure the lie from almost every page of it. As the chief end of his journeys appears to have been the examination and description of antient edifices, we were led to expect some attempt at explaining the several effects which they produce on the imagination of the spectator by their striking proportions, their elegant or magnificent outlines, or their varied masses of light and shadow

\* It is only right to observe, that since this article was written, Mr. Malcolm has informed us by a letter that he has altered the title to '*Excursions in Kent, Gloucestershire, Herefordshire, Monmouthshire, and Somersetshire, made in the Years 1802, 1803, and 1805, illustrated by descriptive Sketches of the most interesting Places and Buildings in those Counties, and Delineations of Character in different Banks of Life.*'

which the first impression of an object on a cultivated mind entirely depends; but Mr. M. discloses nothing like a general idea in his whole work.

Sterne says of mirth, 'every time a man smiles, but much more so when he laughs, it adds something to this fragment of life.' Now if solemn nonsense can produce merriment, we would recommend this book as a pocket companion to every physician, surgeon, and apothecary, when attending a patient in extreme danger, who has not been provident enough to make a will, and to whose family a few added hours of life must be of extreme importance; but if the book itself be deemed too ponderous, let them clip out the advertisement and introduction.

THE ADVERTISEMENT.

'The author of the following pages feels the more confidence in laying them before the public, as they are the result of actual and recent observation. Lest the critic should commit an unpardonable error by condemning the scenes delineated from animated nature, the author warns him, 'Poor, poor critic! "be merciful great duke to men of mould; abate thy rage, abate thy manly rage, use lenity, sweet chuck!" 'the author warns him, that they are from *absolute facts*, with the conversations *literally and faithfully* reported, as the interlocutors must acknowledge should they peruse this work. On this head he is perfectly safe. The only point in which he acknowledges himself vulnerable is his style; 'who would not take this for modesty? 'that it is own; 'that it is indeed', and we give him joy of it; 'yet, he hopes if some condemn it,' some will do so without doubt, 'others will approve.' We were willing to give our author credit for his modesty, till we saw that it was all legerdemain; for though he seems to give up his style as a sop to the open-mouthed reviewers (as a man pursued by a bull throws away his coat in order to save his carcase), he does it unfairly, for we hardly lay our hands on it when by a deceitful jerk he twitches it away, 'he hopes if some condemn it, others will approve.'

'The subjects described are of superior interest,' Mr. M.'s journal is perpetually giving the lie to this assertion, 'and must command the admiration of every spectator. If they are even faintly recognised, from the descriptions or engravings, by those who have had the good fortune to view them, his principal aim will be accomplished. The drawings are all originals, and made, etched, and finished by J. P. Malcolm'!!! Astonishing man! Michel Angelo, poor fellow! only claimed a triple wreath; J. P. Malcolm, the painter, the engraver, the antiquary, the sentimentalist, bursts on the

gaping world, a meteor with four tails! Next comes the 'Introduction' (for so important a work must be ushered into the world with becoming dignity), which is intended to be explanatory of the title of the work 'First Impressions.' It begins with bombast, its continuation is a tissue of confusion and absurdity, and it ends in a pun. This elegant specimen of our author's brilliancy of imagination, is the point of a well-bred address to the reader, and kindly shews him what kind of humour he has to expect from so entertaining and polite a companion.

'If he should peruse the effects of "First Impressions" on my mind with complacency, he will make me extremely happy, and perhaps occasion a second impression of "First Impressions."'

The author after admiring the beauties of London at sun-rise in the month of August, sets out on his journey to Rochester, which place affords him an opportunity of quoting about eleven pages from Sir Walter Gorge's address to Frederic prince of Wales on ship building, and the imprudence of using Rochester as a station for the British navy. This information cannot *now* be of any importance to the public: it answers very well to the author, as it helps him forward with his book; but the reader finds nothing to laugh at in it, and his time passes heavily, till he is again titillated by Mr. Malcolm's own sublime and interesting journal.—Mr. M. next proceeds to Canterbury, where he finds that the cathedral compared with the surrounding buildings 'repels all competition.' A fine idea! and so the author thinks it, for he quotes it again and again in p. 23 and 28, including the expression (as it deserves) in inverted commas, thus impressing so exquisite and happy a phrase indelibly on the 'mental tablet' of the reader.

That we may give our author's ideas of architecture unmutilated to the public, we will postpone all his minute descriptions of Christ church, and other examples of our national style of building, to the latter end of our critique. We must not however omit a remark in p. 27, which exhibits him in the character of a Chinese chronologer: an uncomfortable system this for a F. S. A. who after having spent his precious time, and occupied his valuable head, in viewing, considering, and describing British antiquities, can only look upon them as things of yesterday. A century is nothing in his estimation. 'Dr. Weston, residentiary at St. Paul's, particularly desired me to observe the walls alluded to,' viz. of Christ-church cathedral, 'declaring it his opinion they cannot *possibly* stand many years longer. In that opinion I entirely concur: yet it is *probable* a century or more may



elapse ere such a calamity happens. What calamity? But it would tire a disciple of the school of Heyne to notice all the bad sense, and bad grammar, which occur in the course of this work; it ought to satisfy the author that with all possible admiration we occasionally lay before the reader instances of his profundity of thought and of his simplicity and perspicuity of style.—Speaking of St. Martin's church, he observes, 'Roman bricks proclaimed antiquity; and Christ-church, rising from grand piles around it, proclaimed sublimity. Let them still contend in the view annexed,' &c. p. 28. This, which is mere nonsense in the text, is rendered very entertaining by the print, in which the sublime cathedral of Christ-church is hardly perceived in the shape of two ill drawn, ill-executed steeples, attempting to squeeze themselves into the view of the spectator between the ragged branches of a yew tree, and the walls of an unmeaning little church; they remind us indeed of (a sight familiar to travellers) two dirty children bobbing their shaggy heads at us through a broken wall, in hopes of being noticed by a penny or a smile.

In p. 29 the reader will find some fine writing on encampments, and on the 'fleet racer' in training on Barham Downs 'to sweep over its verdure with touches too transient for impression, or that would prevent the *elasticity of the blade from recovering its position*.' Here poor Virgil is robbed of a thought. Mr. Malcolm's 'fleet racer' will be quoted by posterity to the confusion of the now forlorn and neglected Camilla.

After abundance of humour on '*half-way*,' '*one third*,' '*one-quarter*,' or '*other ale house*,' and a long anecdote of a profligate cripple with a good voice, together with some profound and affecting remarks on the occasion, he arrives at that unheard-of spot, where 'the plain ending vegetation expands into shrubs and trees, and precipitate descents and ascents soon convince the traveller it has ceased.' p. 32. Yes, traveller! when you meet with precipitate descents and ascents, you must not always suppose yourself on a plain.—The remainder of this page and the whole of the succeeding one are occupied by a prodigiously sublime and striking description of the rising moon, of which our limits will only allow us to give the conclusion.

'Thus rose the moon, swelled in the magnitude by the refraction of vapours, till the vast orb appeared detached from the horizon, flaming, distorted, and portentous. Instantly the "first impressions" were fixed, and the North Briton's second sight whispered in my ear, "Even as the moon appeared on the natural horizon, so doth the political: the vapours of the mind are in motion, anger flashes its rays on them, they are agitated, and finally will explode." The moon hath risen in blood from France; when will it have revolved its course?'

This will do framed and glazed as a companion (and no unworthy one) to the sublime "meditations on a broomstick."—The tourist after a while arrives at Dover, where he finds the subjects of several etchings of various degrees of merit. The first, of the cliffs and castle, is a very meagre scratch; the second, a view of the French coast, is coarse, indistinct, and unnatural, and does not contain one object to distinguish it from any other coast: though he informs us that we shall find the massy towers of Calais in the left hand margin of the plate, we unhappily find nothing of the sort, but we do find what is much better, the effigy of our author himself with a telescope in his hand, whom from an unhappy and unbecoming way of sticking out the dishonourable part of his person, we should rather mistake (as he doubtless would wish us to do) for the ornament of a Gothic capital, than the statue of Apollo, Meleager, or Antinous.

We are next presented with a view of Shakespeare's cliff, washed by a sea of flowing wigs beautifully frizzled and powdered. We cannot but think that Mr. M. intended to represent the real waves of the sea, though a friend of ours, and a defender of the author's, suggested to us that a ship-load of these ornaments might have been wrecked on the coast; and pointed out two men, who he affirmed were evidently waiting to pick them up. We confess this explanation appears somewhat feasible, especially as Mr. M.'s visit to Dover happened soon after the treaty of Amiens, when French wigs must have been in great request. If this idea be correct, the pickers up were probably well rewarded for their trouble, as the articles are apparently not a whit the worse for their dip. We shall conclude our remarks on the author's first journey, by observing that his etching of the ruin on the site of the ancient church of the believing Romans, is a good and spirited one; indeed his engravings are of such various degrees of merit that, had he not in his preface asserted the contrary, we should be inclined to attribute them to different hands; and this would be no new imposition on the public, among other instances of this nature we know that a Welsh tourist did not blush (a few years ago) to add his name as the designer of prints, for which he was merely capable of giving a rude, and all but unintelligible outline.

Mr. Malcolm sets out on his second excursion in the Gloucester mail, where he fortunately meets with the captain of a South-sea whaler, and by his help fills a page of his work by a description of the method of taking whales. We shall for the present pass by his description of the cathedral

of Gloucester, and only congratulate the author on his good fortune in having an opportunity of swelling his book with an extract of three pages, which are occupied in describing what he calls a 'whispering place,' from a work of Mr. H. Powle, but omitting the only circumstance which could make it interesting to any thing above a child in his first breeches, Mr. Powle's *explanation* of this curiosity.

In a description of Hereford cathedral, p. 106, the reader will find a fair example of the interesting matter and luminous description which pervade the whole book; we will quote part of it.

'We will therefore ascend above the latter, which are certainly in a correct taste, and examine the architecture. An arch on the south side, with lozenge ornaments next the piers of the tower, has been closed. Above it is a great blank; and the clerestory pointed window, separated into tall arches by beautiful pillars and capitals, is singularly obstructed by an odd set of steps. The strings that cross the space are richly sculptured.'

This however is not always the style of 'First Impressions;' sometimes it is elevated to the very clouds, the images of Chaos itself are pressed into service, and such a hurly burly is produced in the imagination of the astonished reader that his room appears to turn round, his head swims, and he is in danger of falling precipitately from his armless chair. In page 110, the author favours us with one of his 'subjects of superior interest;' his merry friend rings the tenor bell of Kingston church, whilst the sedate antiquary is 'deeply employed in observation;' this *noise*, strange to tell, 'discomposes the *silence* of the hamlet,' and produces the strange phenomenon of bringing people (old women, we conclude) into the church-yard to inquire what is the matter.

After a while we find ourselves at Dore-abbey, where Mr. M.'s humour is employed in perverting one of the most awful and important passages of holy writ into a pun on the *slippery* pavement of the abbey. We will not pollute our pages by extracting this sentence, but merely observe, that *the only word* in the passage alluded to, which can in any way relate to the object of his wit, has been invented and inserted by the author, and, to make his stupidity and profaneness the more obvious, is printed in italics. p. 123.

We cannot resist our inclination of quoting the following delightful effusion of delicate sensibility: 'The feathered songsters perch on the branches, and erect their nests on the battlements and in the windows, paying the sweetest melody as a quit-rent to the silent dead who repose near them.' p. 121. Here we find a fair bargain existing between the 'feathered

songsters' and the 'silent dead;' though favourable upon the whole to the tenants, as their singing is in general considered at least as agreeable to themselves as to their hearers.

At page 131 we are saluted by another of those 'subjects of superior interest' with which the book abounds, and with which the reader may, if he pleases, edify himself from the original; we shall merely inform him that it contains the conjectures of our author, his friend, and a farmer, on the probable state of the weather; in which, though different opinions were held on the subject, it proved, to our great interest and gratification, that each party was a true prophet.

In page 135 we have one of those grand descriptions in which Mr. Malcolm always excels; in this particular one, he, like the celebrated Fadladdinada, her majesty of the Queerummanians, "by far outdoes his late out-doings." But the reader shall not take our word for it.

'A fierce gust of wind swept from the south parallel with it, which seemed to rule over a branch of the mountain, inclining to the west as if from a volcano of vapour, shrouded in white fleecy fragments that glided over the summits and the sides, vanishing in a falling mist, or ascending to increase the frowning gloom, suspended in collected majesty above the watery crater, arranging its volumes into dense masses, till attraction, or the impelling power, urged its departure. Then, advancing, the deep shades stalked along the mountain, and the wind howled hoarse music to the appalling march; the sable hue of the ravines became black, the surface sable, &c.' p. 135.

This is above comment.

As our readers may not happen to know what sanctity is, we shall inform them in the words of our antiquary.

'Sanctity, like the rich perfume; spreads through the air; and, penetrating the apertures of the brain, produces a sweet intoxication. Thus, particles of holiness floated from William, and meeting a proper receptacle in the pericranium of Ernesi,' &c.

We have now sufficiently exposed the author's intolerable and unrivalled bombast to the contempt of every judicious reader; the only excuse that occurs to us in extenuation of his impudence and folly in obtruding such trash upon the world, is, that this inflated style may be intended as an extravagant *quizz* on the writings of some flowery tourist; if it be so, we are ready to acknowledge it has great merit. We have already swelled our critique to a size which the importance of the subject will hardly justify, or we should indulge the reader with a view of our author in the character of a *sentimentalist*; but if he possesses this invaluable book, by

turning to page 166, he may gratify himself by reading a 'pathetic picture,' which 'should be given with the touches of a master.' The dramatis personæ (except those behind the scenes), are 'groups of superior interest—the sexton, the villager, and myself, in converse, to the accompaniments of the feathered race.' After the departure of the antiquary's constant and valuable friend the sexton, a fly is aptly introduced to fill up the vacuum, which part he performs with becoming dignity. The scene closes with the death of a poor man, the relation of which, and the circumstances connected with it, would, if separated from the surrounding dross, do credit to the humane feelings of the relater.

The author's third excursion is employed in viewing Bristol, Bath, and their environs. Of the former place he gives us no very favourable idea, and even taxes the female inhabitants of it with plainness of feature and inelegance of manners; at the same time he very fairly gives us the standard by which he estimates them; 'neither have they that elegance of exterior, which distinguishes even the nursery maids and shop-women of London.' p. 210.

Pursuant to the noble art of book-making, Mr. M. gives an extract from the General Evening Post of Nov. 11, 1738, containing an account of the 'splendid honours rendered to Frederic, prince of Wales, and his lady,' which occupies from the 213th to the 220th page. This same useful paper furnishes him with a recital of the disasters of a coal mine, which fills four pages, and which the author observes 'if true, is most extraordinary.' p. 240. Our antiquary of course does not pass by the beautiful, though mutilated structure of St. Mary Redcliff, and we are happy in the opportunity of doing justice to the execution of an engraving which faces p. 230; it displays sections of two north doors of that church, and is highly creditable to Mr. Malcolm's talents as a neat and careful artist. The last plate, which particularly attracts attention, is that of St. Vincent's rocks, with a partial view of Bristol; in this singular print the light falls from the right and left. As we dare not (after the threat denounced against such offenders in the advertisement) doubt the accuracy of Mr. M.'s representation, and deny that at Bristol the sun may shine in opposite directions at the same moment we will only venture to recommend this peculiarity to the notice of all vinegar manufacturers, gardeners, and washer women, to whose various occupations a double quantum of sunshine must be of the greatest advantage.

In p. 234. we meet with a most fulsome compliment to the royal family. 'The virtuous and sedate now follow the example of the Sovereign and their families,' &c. Is this



intended as a severe stroke of irony? Those who have even but a newspaper acquaintance with the domestic transactions of some branches of that illustrious family, cannot but view the author in the light either of a shameless sycophant, or a malicious and bitter satirist.

We shall conclude our remarks on the work before us by some short observations on Mr. Malcolm's architectural descriptions. We have not, since our wading through this tedious and stupid volume, acquired one idea of the principles on which he founds his affection for Gothic, and his apparent contempt for Grecian architecture. Under the head 'Gloucester Cathedral' he says, 'The Saxon architect, exalted and sublime in conception, formed a design too vast for execution,' &c. P. 62. He adds, 'the pillars appear to be designed for a structure far beyond the attainment of human abilities.' p. 63. We are too dull to discover how this is any proof of the architect's talents; we might with equal reason praise Mr. Malcolm for writing a book which neither he nor his readers can possibly understand.—'Surely nothing ever surpassed the whimsical mixture of excessive strength and delicate attenuation of solidity.' P. 65. Here we see the very violation of harmony introduced as a perfection. We have not time, room, or patience, to quote from any of his particular descriptions; suffice it to observe that from his own partial evidence, the Gothic architect seems to have employed his mind on the minute finishing of parts rather than on the general effect of the whole, and in consequence, almost every Gothic edifice furnishes a proof of the justice of Sir J. Reynolds' remark, that in the arts 'many little things can never make a great one.' The reader may find a beautiful illustration of this rule in Addison's description of the sensations he experienced on entering the Pantheon at Rome, compared with those which are produced by the interior of a Gothic edifice. We have used the term *Gothic*, as we are not disposed to ring changes on the name of an anomalous style, the origin of which is little understood; we shall merely observe that the Goths appear to have at least as good a claim to it as the Saracens, and we are of opinion that it may be traced by almost imperceptible gradations from a Grecian head.

We take our farewell of Mr. Malcolm with a piece of friendly advice; let him never again attempt fine writing, let him confine his engravings to scraps of buildings, and let him amuse himself by grubbing for old records and worm-eaten-registers; so shall he earn a degree of praise proportioned to his merits, and the public being no more annoyed by the whimperings of his sensibility, and the grumbling of his bombast, will pardon the insipidity of his future productions.

ART. XIII.—*Solyman, a Tragedy, in five Acts. 8vo. 2s. 6d.*  
Hatchard. 1807.

THIS tragedy is evidently the work of time, and the composition of no mean scholar. Without pretending to possess the ring of Gyges, or arrogating peculiar acumen, we shall venture to assert that the author's view in writing it, was to subject our licentious and irregular drama to the severe and perhaps fastidious unities of Aristotle. He has however retained the customary, but by no means essential, division into five acts, and greater liberty became consequently necessary. The unities of time and place therefore, instead of comprizing the entire play, are preserved in each successive act; but the unity of the fable has not been violated. It is useless in the nineteenth century to discuss the merits of Aristotle; his writings are no doubt entitled to the highest praise; yet experience has shewn that the Stagyrice's *Poetica* are ill calculated for the meridian of a London theatre, and we fear that there is no power in logic to controvert the old maxim, that at Rome we must comply with the customs of Rome.—We shall proceed to lay the leading features of the plot before our readers, premising that though our author has not condescended *celebrare domestica facta*, he has yet forborne to shock us with Turkish or Oriental images. Had it not been for the names, we should have fancied ourselves in England. In short (with the exception of the bow-string, a white robe, and a hard word called Timariots) the heroes and heroines have been as perfectly naturalized as the most zealous Englishman could have expected. Solyman to his numerous accomplishments did not add peculiar serenity of temper. Mustapha, his eldest son by a Circassian slave, was his presumptive heir. Roxolana his present favorite, naturally anxious about the safety and aggrandizement (the words are synonymous when applied to the blood royal of Turkey) of her own offspring, leagues with Rustan the vizier, who had married one of her daughters, to effect the destruction of Mustapha, whose well earned popularity deters them from open hostilities. They resolve therefore to make a cat's paw of the magnificent Solyman himself. The irritable jealousy of the latter is greatly inflamed by their artful devices; in a paroxysm of rage he sends for Mustapha from his country quarters. The young gentleman arrives post haste, 'comically accoutred and equipped' in a white robe, and hastens to vindicate his sullied innocence; Solyman however being determined to *floggee*, does not trouble himself about the

*preachee*, and poor Mustapha is strangled *sans ceremonie*. His disconsolate sister Almeria, after bestowing a funeral oration upon him, proceeds in plain English to rifle him, or in more refined language, in weeping over his body, finds a paper, which he had placed next to his heart, containing a full disclosure of Roxolana's and Rustan's machinations; secures it, gives it to Solyman, and thus the fatal secret is revealed. Roxolana, despairing of indemnity for the past or security for the future, poisons herself; Rustan is torn in pieces by the enraged Janissaries; and Solyman, understanding that Almeria 'wishes to pour her sorrows at his feet,' and thinking that 'ev'n in grief society is sweet,' shews his good breeding by marching off the stage to wait upon the lady. The rest of the good company imitate so illustrious and gentle an example, and thus the tragedy concludes.—It is now time to say a few words concerning the characters. That of Solyman is exquisitely delineated, and admirably sustained throughout. We must notwithstanding own ourselves a little surprized at his readiness in quoting the elder Brutus and Manlius Torquatus, as precedents for his behaviour towards his son, during the very time that son is suffering. But since Solyman is resolved to do credit to his grammar school (and literature is a novelty in Turke), we are happy for the honour of the East, that no instance later in date or more familiar than the aforementioned had occurred, and that both Saracens, and Turks have been falsely accused of a want of filial affection. The character of the artful Roxolana and its copy Rustan, are naturally drawn; though we are somewhat at a loss to discover the lady's religion. She mentions Erebus (p. 42.), and in the next line swears by Mahomet. When Rustan hints that Solyman, her husband, must be sacrificed to their security, she frowns and tells him (p. 78.), "Ha, by my *soul* we must not think of that." Now as our author has bestowed a more liberal education than is usual in Turkey on all his personages, Roxolana, though formerly a Russian captive, and now we *presume* a Mahometan, may perhaps have studied Touchstone's dissertation on oaths in 'As you like it,' and having discovered that the knight was not forsworn, though he had falsely pledged his honour about the mustard and pancakes, might conclude that she herself could with the like impunity dispense with her oath, since Mahomet had been so ungallant as to assert that women had no souls. At all events we wish Roxolana had not suffered her conjugal affection to appear thus doubtful, nor given us or Rustan even the slightest reason to suppose, by so faint a denial, that she had in reality consented to good king Solyman's

death, and should think her oath ' more honoured in the breach than the observance.'

Mustapha is represented by his sister as an '*egregium sine labe monstrum*;' the little we see of him interests us, and we cannot help regretting his untimely end. A perfect character is generally insipid, but the poet has very judiciously kept him out of sight till the fourth act, and terminated his dramatical existence soon after its commencement.

As for Almeria, she makes her debut in *lacrymis*, and continues in the melting mood throughout the tragedy. She must infinitely surpass the *flebilis Ino* of antiquity. Being the only daughter of Roxolana, she has no doubt been brought up with peculiar tenderness and indulgence, and been taught to entertain very sublime and favourable sentiments of matrimony. But the short experience of two months suffices to disgust the mourning bride, and to create a most violent aversion against Rustan. We extract the following dialogue for the sake of our married readers.

*Attendant.*

' Be comforted.

If now while yet a bride, but two months married,  
You mourn so deeply, after years are past,  
How will you bear your pain ?'

*Almeria.*

' O, 'twill be lighter.

I'm yet but young in marriage, and the yoke  
Is galling ; but, when time shall give it use,  
We shall endure it better.' (p. 14.)

The consolation we batchelors would deduce from the preceding passage is this, that if any bride or bridegroom should experience *ennui* in the so much vaunted honeymoon, and naturally conclude that each future moon would rather diminish than increase their felicity, let them learn from Almeria's logic that marriage is nothing when you are used to it. We hope no snarling hypercritic will dare to hint that a certain old woman is reported to have administered the same consolation to the eels who were suffering the fate of Marsyas under her aged hands. At all events the tragic poet is defended by Horace's assertion,

Dixeris egregie si notum callida verbum  
Reddiderit junctura novum.

And both Pope and Johnson, according to their own definitions of wit, would concur in thinking the above allusion (if it must be one) wondrously and superlatively witty.

When the interlude in Hamlet is performing the queen observes, 'The lady doth protest too much methinks ;' Hamlet ironically adds ' O, but she'll keep her word.' Our author's gallantry has not subjected Almeria to the above satirical commendation. On learning the murder of her beloved Mustapha, his sister hastens to behold his breathless corpse. Her entrance is barred by Elar the captain of the palace guard, who well knowing the weak state of her nerves, very reasonably doubts whether so horrible a sight would permit the young lady to ' keep her perfect mind.' She replies, (p. 72.)

' Mistrust me not, I will be resolute,  
I have a melancholy joy in this ;  
And it will make my sorrow lighter, Elar :  
Which were more grievous, if, unwept by me,  
Unhonour'd with a parting look of mine,  
My brother's bones were yielded to corruption.  
But, have they mov'd him, Elar, from the chamber ?  
Mine eyes their mournful object seek in vain.

*Elar.*

' If you are absolute in your resolve,  
I'll draw this curtain, here ; approach ; behold him

*Almeria.*

' See where he lies ! all motionless his limbs,  
And on his alter'd countenance impress'd  
The violence that robb'd him of his breath.  
Is this my brother ? he, the gay, the young,  
Who, with his father's benediction grac'd,  
The hope of Turkey, led his legions forth ?  
I saw him, when the martial train with shouts  
Of gratulation hail'd him, as he pass'd ;  
The fiercely gleaming sabre in his hand,  
And on his brow the warrior's pride, the helm ;  
And from his eye the soul-commanding looks  
Glanc'd, of a hero, while the warlike steed  
Bore him rejoicing thro' the armed ranks.  
Alas, how alter'd now !  
Clos'd is that eye, whose piercing aspect once  
Could awe, or animate ! how cold this hand !  
And on this brow behold the dew of death !  
The prop and glory of the house of Othman  
Is gone, is gone !'

Scepticism itself cannot doubt but that Almeria has kept her word, despite the voice of nature.

In passing by a bookseller's shop lately, our eye was caught



by Mr. Henry Siddons's recent publication, *Practical Illustrations of theatrical Gesture and Action, &c.* Prefixed to the frontispiece was a plate containing a 'graphic delineation' of excited interest. Johnson explains interest by concern, and vice versâ, concern by interest. We shall make no apology for declining what he has evaded, especially as we learn from the superior intelligence of Messrs. Siddons and Engel that interest may exist in a dormant state. Our finances were too low to permit our purchasing the above-mentioned publication at the price of a guinea; but we shall so far profit by the gratuitous information of the exposed graphic delineation, as to recommend Almeria's speech as an illustration of unexcited sisterly interest. We know not whether there is any representation of this passion, but, in case there is, we shall venture to assert, that, *ut pictura, poesis erit*, and that, should Mr. Siddons, in his theatrical capacity, suit the action to the word, the word to the action, he will not o'erstep the modesty of nature.

The language of this tragedy reflects the highest credit on its author; we congratulate him, in all sincerity, on possessing a style clear, simple and harmonious, perfectly devoid of turgidity, and equally free from puerile and miserable rusticity.

Our readers can form their own judgment from the extracts we have already laid before them: Almeria's funeral oration certainly boasts great beauty and elegance, though we are of opinion *nunc non erat* his locus; the neatness of the following speech will be sufficient excuse for its insertion as a specimen of our author's talents for narrative:

*Rustan.*

' This morning, as in yonder camp  
Which holds its station on that eastern shore  
Near old Chalcedon's desolated seat,  
I made my daily progress, I remark'd  
Mix'd in the crowd, a man in wild attire  
Dress'd like a wand'ring Arab of the desert;  
Yet in his face, and shape, and mien, methought  
Was something noble I had seen before.  
And as from tent to tent he pass'd along,  
The warlike leaders of the Janissaries  
Gather'd in knots about him, as he talk'd;  
Gave him their ears and looks, more earnestly  
Than seem'd to suit with such a man's degree.  
I was all wonder; I approach'd again;  
Again perused him with a curious eye;  
And then I knew the man: I could not err—  
—My liege! 'twas Selim's self that I beheld.'

The number of poets, who have done honour to themselves and to our nation, greatly facilitates composition on the one hand, on the other almost precludes originality, unless qualities, perhaps equally essential, are sacrificed to its attainment.

The attempt becomes still more hazardous to one so intimately acquainted with the Greek and Latin languages: it is in the power of the veriest commentator and index-maker to charge him with imitation and stigmatize him as a plagiarist. Notwithstanding this, we are firmly convinced that our author does not belong to the *servum pecus*, and he is in all appearance guiltless of pilfering.

There appears a similarity or perhaps a coincidence in the following instances, but neither similarity nor coincidence prove the existence of intentional imitation. They, however, who doubt the originality of Shakespeare, will at least approve of our industry while they blame our incredulity. With the exception of one Greek quotation, which we have of course complimented with the post of honour, we have purposely selected the most trite resemblances we could recollect.

*Solyman.*—P. 96.

‘Declare it, Selim ;

Have I not borne the greatest griefs, and done  
The greatest mischiefs, and have yet survived it?  
What can be now too great to be endur’d?’

*Selim.*

‘The queen, my lord, by her own hand is dead.’

Κρηται.—Τί δ’ ἐστὶν αὐτῇ κακίον ἢ κακῶν ἔλκ’;

Εξ.—Γυνὴ τέθνηκε. (Antigone)

*Rustan*—P. 46.

‘O ! you have seen a lily charged with dew,’ &c.

O ! have you seen a lily pale. (Colin and Lucy)

*Solyman*—P. 48.

‘Had it but been a stranger to my blood

That had done this, I could have pardoned him,

But that my son should do it—’

55 Psalm, 12 verse. For it is not an open enemy that hath done me this dishonour, for then I could have borne it. 14 Verse. But it was even thou, my companion, my guide, and mine own familiar friend.

‘When Tigris’ stream ran purple with their blood.’ P. 59.

When smooth Adonis from his native rock

Ran purple to the sea, supposed with blood

Of Thammuz yearly wounded, (Milton’s *Paradise Lost*.)

The dialogue between Elar and Mustapha, (p.66). appears to bear some affinity to the conversation that passes between Lear and Gloster in the 4th scene of the second act in that affecting tragedy; and the catastrophe may *perhaps* be copied from Johnson's Irene. We shall now willingly close this unimportant list, with two very trifling instances. Solyman exclaims in the 26th page, 'Yes, I taught the boy.' With the exclusion of the negative, Quin is reported to have used these very words when the graceful manner in which the king reads his speech was the subject of discourse. Almeria is tired of matrimonial imprisonment in the short space of two calendar months: the same period renders the solitary confinement of widow-hood equally insupportable to queen Gertrude. Are these instances *more* absurd than the assertion that the 'I præ, sequar' of Terence, is the original of 'Go on, I'll follow thee,' in Shakespeare?

Our anonymous author seems to have a strange partiality for monosyllables; indeed, to use a vulgar metaphor, he sometimes throws doublets; or to use the more solema cant of criticism, monosyllabic lines do concur. As, page 56, lines 21, 22.—Pages 78 and 79, in eight successive lines four are monosyllabic.—Page 85, the seventh and eighth lines from the bottom, are also composed of monosyllables. What is still more strange is, that 'perhaps,' which (for aught we know to the contrary) is a word of exceeding good report and may possess much virtue, has been violently ejected from the rank it usually holds among the dissyllables. The word is met with in the following passages:

Page 6. And Selim perhaps your ancient enemy.

9. But perhaps already with ambitious hope.

12. But perhaps thou art too hasty, Roxolana.

17. Perhaps the cool breeze has tempted her to walk.

40. Perhaps 'tis age or some disease of blood.

41. Perhaps we may win him yet.

60. Which perhaps themselves, my lord, have help'd to light.

86. And when 'tis told, perhaps I may descend  
Less hated to the grave; perhaps may bear, &c.

96. And perhaps, beyond your constancy to bear.

The measure in most of these lines requires that *perhaps* should be pronounced either perhp or pthaps, both which

sounds are rather unmusical. The second line may indeed be read thus—

‘And Slim perhaps your ancient enemy.’

But this we merely hint, for the present grand signior might not approve of our taking such a liberty with his name; and with very pardonable vanity we do not think our head pieces sufficiently ponderous to form a good substitute for cannon balls. We shall therefore excel in the better part of valour, and content ourselves with attacking the crest-fallen *perhaps*, which is yet but young in monosyllables, and, (to use Almeria’s words)

‘The yoke

Is galling, but, when time shall give it use

He will endure it better.’

A sentence may be rendered more energetic by the omission of words, but the omission of vowels is generally (and certainly in the present case) detrimental to harmony.

The mere English reader would think the following expressions rather pedantic :

Page 7. Nor I, alas, be childless of my sons.

24. Has my lord now the leisure for th’ affairs.

31. Barren field where once  
Was fertile; desolate, where once thick swarming  
With busy multitudes the city stood——

73. If you are absolute in your resolve.

74. Last night at midnight.

Would not Sir Hugh Evans have exclaimed here, ‘The Tevil and his Tam, what phrase is this to-night at midnight?’ Why this is affectations.

Page 77. My lord, she was so absolute to come.

93. I feel the death advance upon my nerves.

We are in no small doubt whether the succeeding line should be quoted as an example of climax or anticlimax.

——— ‘The wisest measure

Is marr’d, destroy’d, disordered, lost, without it.’

The next passage will serve for an instance of the pathetic.

Ambassador.

‘ For this your friendship  
You have my thanks. And, if our cause shall prosper  
Thro’ your promoting, the great king I serve,  
Who never owes a debt of gratitude  
But he repays tenfold, will thank you too.’ P. 44.

Quid dignum tanto feret hic promissor hiatu.

We have now, happily for our readers and ourselves, finished a tedious and ungrateful, but necessary task. If our remarks should be thought hypercritical, let it be recollected that the defects which we have enumerated are not (in our opinion at least) those *quas incuria fudit*. Our author has conferred a high obligation on the admirers of Aristotle, and acquitted himself very creditably of a most difficult undertaking. The part of Achomat, who, we presume, represents the Greek *ἄγγελος*, has been judiciously engrafted into the tragedy. We know not what interval is supposed to elapse between the acts, but at all events it must be a considerable time; as Achomat, who is present in the second, is dispatched away to Hungary and returns in the fourth act; and in the conclusion of the third, Solyman resolves to send for Mustapha from Alabanda in Caria, who arrives in the commencement of the fourth.

We shall now take our leave of this work with assuring the author that we have derived great pleasure from the perusal of his tragedy, but that we are afraid the generality of his readers will not participate in our feelings. The very chasteness of his drama will perhaps be objected to, for in these degenerate days it is hazardous to combine the *nil ornati* with the *nil tumultu*. We have before praised his style, and he certainly can interest the passions when he pleases; let us therefore hope that he will in future throw off the slavish fetters with which he has incumbered his genius, and gratify us with that modern desideratum, a tragedy suited both to the closet and the stage.



## MONTHLY CATALOGUE.

## RELIGION.

**ART. 14.**—*Discursory Considerations on the supposed Evidence of the early Fathers, that St. Matthew's Gospel was first written. By a Country Clergyman. 8vo. Payne. 1806.*

THIS writer seems to think that the gospel of Luke was written prior to that of Matthew, from the omission of the important fact of the ascension in the latter, which would not have taken place if Matthew had not known that the account had been inserted in the narrative of Luke. But the difficulty might perhaps be better solved by the hypothesis of Mr. Marsh, and of the German critics; who have endeavoured to prove that the three first gospels were derived from some more antient document, and that the copies of this document, which were possessed by one evangelist, were more circumstantial and detailed than those which were possessed by another. Or one evangelist might, by personal enquiry and research, come to a knowledge of facts, of which the other had not obtained any information. The exact literal agreement in the phraseology and construction, which is, in such a great diversity of instances, found in Matthew, Mark, and Luke, is an infallible proof that they copied from some common original, while the numerous differences in their diction and their narrative, shew that each had, at the same time, sources of information which were not common to the rest.

**ART. 15.**—*The encouraging Aspect of the Times, or the Christian's Duty to study the Prophecies of Revelation, in connection with the Events of Providence. A Sermon, preached in Orange Street Chapel, Portsea, February 26th, 1806. By John Griffin. 1s. 2d Edit. Williams. 1806.*

HOWEVER much we may differ with Mr. Griffin about certain completions of the Apocalypse in the events of the present times, we cannot but warmly commend the good sense and rational piety which his sermon contains. Mr. Griffin is not like many writers, who affect to look through the telescope of the Apocalypse into the combinations of futurity, a croaking politician, or a gloomy religionist; he takes a cheerful view of things; and he thinks that, in the moral and political appearances of our horizon, there is more to encourage than to depress, to excite hope than to produce despair. His are not the speculations of an infatuated misanthrope, but of an enlightened philanthropist; and his sermon

is worthy of a serious perusal, from the genuine morality which it inculcates, and the trust which it impresses in the wise and beneficent government of God,

ART. 16.—*Religious Union perfective, and the Support, of Civil Union.* 8vo. Mawman. 1807.

'THE present state of religion in these realms,' says the author of this sensible pamphlet, 'is in one instance perfectly Antipapal, as it is a state of *division among us*.' See 1 Cor. 1. 10. 'Shall mere form and discipline,' says he in another place, 'separate christians, constitute divisions, produce and foment animosities? Or, is it worth trying whether some mode may not be discovered to heal those schisms, and unite all christians in union and communion of worship, as we have historical evidence in proof they were in the three first centuries united? Will not that first great principle of our religion, brotherly love, go far to effect this?'—The great and much desired measure of bringing all denominations into one communion of adoration, generalized by forbearance, and consecrated by charity, does not appear to us so difficult and impracticable, as may at first sight be imagined. For, as the essentials of that doctrine which Christ preached, consist of a few plain points, in which all sects agree, the grounds for concord will, if rightly considered, be found more cogent and obligatory, than those for their dissent. Of those certain and indisputable truths, which constitute the essentials of christianity, and in which all sects coalesce with a perfect harmony of sentiment, we have spoken at some length, in our review of Mr. Lancaster and Mr. Bowles. The boundary which separates the different sects of christians is thought wide, precipitous, and impassable, because it is a thick consistence of clouds and darkness, of ambiguous opinions, and of mysterious speculations. But may not the intervening obscurity be dissipated by the sunbeams of charity? Any plan of rational worship, which is to unite all sects of believers in a hallowed communion of religious amity and peace, should include only the essentials of the doctrine; and leave the accessories to be made the subject of private contemplation. If a comprehensive charity presided in the national sanctuary, all sects, however differing in unimportant particulars, would consider the preservation of brotherly love, as a point of the highest interest and importance. We wonder that christians can be so bitter and implacable towards each other, when they recollect the divine injunction of Jesus: 'By this shall all men know that ye are my disciples, if ye have love one towards another.' This is the best and surest test of our being in communion with Jesus; and if we be in communion with Jesus, can we be at variance with each other?—What is called the Lord's prayer, affords the best and purest model for a public liturgy, which should unite all the different denominations of christians, the worship of the God and father of all, who is above all, and

*through all, and in all.* This prayer neither begins nor ends with the subtleties of a mysterious theology; but is a simple and forcible invocation to the God of love, and the Father of mercies. The sermon on the mount, in reading which we seem to breathe the air of heaven, contains no uncertain doctrines; but it forcibly inculcates all those points of religious adoration, and of practical duty, in the truth and importance of which all sects are agreed. Here we have the most solid bond of union. Let us profit by the lesson, and cease to hate, to despise, and to revile one another.

**ART. 17.**—*A just Defence of the established Protestant Faith. A Sermon preached in the Parish Church of St. Mary, Newington Butts, in the County of Surrey, October 19th, 1806, being the Sunday following the Interment of the late Right Rev. the Lord Bishop of St. Asaph, with an Appendix containing a Sketch of the Life of the Bishop. By Robert Dickinson, Curate and Lecturer. Published at the Request of the Congregation. 3rd Edition. Rivington. 2s. each, or 12 for 1l. 1s. 1807.*

THIS discourse is an eulogy on the late bishop of St. Asaph. Subjoined to the sermon, is a sketch of the life of Dr. Horsley written by Mr. Dickinson, which concludes with a sentence of such Latin as evinces the writer to be no great proficient in that language, 'Qualis ille fuit, vita labore et charitate functa jamdiu demonstravit. Qualis erit ille, postrema dies cum Christus veniet judicare mundum indicabit.'

**ART. 18.**—*Future Punishments of endless Duration. A Sermon preached at the Reverend James Knight's Meeting-house, Collyer's Rents, Southwark, at a monthly Association of Ministers and Churches, Dec. 11th, 1806. By Robert Winter. 8vo. 1s. Jordan and Maxwell.*

WHEREEVER the greatest ignorance prevails, there predominates the greatest zeal. Mr. Winter, who is a furious methodist, insists upon the eternity of future punishments. We are unwilling to enter into any controversy with him on this subject, because nothing can be said decisive upon it.

### NOVELS.

**ART. 19.**—*Drelincourt and Rodalvi, or Memoirs of two noble Families, a Novel, in three Volumes. By Mrs. Byron, Author of Anti-Delphine. 12mo. Mawman. 1806.*

TO amuse without injuring, to instruct without offending,' says the author in the first two lines of an unmeaning preface, 'is the high-

est aim of the following pages.' To these laudable motives we always gladly subscribe our assent. But we cannot conceive that this object has been attained by the execution of the work before us. The principal male character is represented as possessing the most amiable and virtuous inclinations, at the same moment that he is committing unheard-of enormities, such as debauching the daughter of his friend, who on his death-bed had consigned her to his guardianship; he then engages himself in marriage to an English lady, and taking a trip to Italy, weds a Florentine; this lady had also engaged herself to another English gentleman; but taking a great fancy to our hero's physiognomy, she makes no scruple of consenting to an elopement. The only deduction which we can draw from this is, that ladies and gentlemen are at liberty to break the most solemn engagements, whenever it suits their passions or inclinations. The author, to be sure, kills her hero in a duel; but in our opinion, this only renders him more odious; for he fights for a trifle, and with the friend of his bosom. A general sameness pervades all the other characters, one only excepted, who is occasionally introduced, like the chorus in ancient tragedy, to make a few sage remarks, and vanish. We are told by Mrs. Byron that this work was written at the request of a beloved and lamented friend, whose hours of languor, during a lingering illness, were occasionally relieved by the perusal of them, whose partiality encouraged, and whose judgment approved them. This we conceive to be very probable; but we, whose minds are not languid from disease, cannot be quite so partial. We think that neither amusement nor instruction can be derived from the perusal of Drelincourt and Rodalvi; but that, on the contrary, languor, in spite of resistance, will supervene, and that the young and thoughtless will be more likely to imitate than to shun the vices of the respective characters, because they accord with the passions of the generality of mankind.

ART. 20.—*Francis and Josepha. A Tale from the German of Huber, by William Fardeley. 8vo. Leeds. 1807.*

SO great is the rage for German tales, and German novels, that a cargo is no sooner imported than the booksellers' shops are filled with a multitude of translators, who seize with avidity, and without discrimination, whatever they can lay their hands upon. William Fardeley, among other *helluones*, appears by his own confession to have possessed himself of a considerable quantity of trash of this kind, with the translation of which he intends to favour the public, should he be so fortunate as to please their palate with *Francis and Josepha*. That the public may not be induced to squander their money upon such worthless objects, and that the translator's time may be employed on something more deserving of attention, we inform them that '*Francis and Josepha*,' is the most uninteresting tale that ever came from Germany. The father and uncle of *Francis* having been themselves soldiers, are determined to make the boy

one, *no'ens volens*. Count Von S——, a canon of —— and a neighbour, is likewise determined that he shall not be a soldier; how then is the affair settled? the boy and the count agree to cheat the father by pretending that he is receiving a military education at the count's, and that he shall use his interest with field marshal—a member of the family, as soon as an opportunity shall occur. This lulls the father and uncle into some degree of security, and the boy is sent to the university; from whence after a lapse of two years he returns to his father's house: where he meets with Josepha, 'who had a countenance, which but for an appearance of too much youth, had the full expression of the Madona of the seven swords.' Now the love business commences; but an impenetrable mystery hangs over Josepha, which nothing but an accident unravels. Josepha had been branded on the shoulders with the 'mark of the three lilies,' a brand of infamy. She satisfactorily however proves her innocence, yet ashamed of the discovery conceals herself by flight. Francis at length losing his patron the count, whose nephew succeeds to the estates, &c.; is obliged to make up the accounts of his stewardship, in which capacity he had acted. In consequence of a deficiency of four thousand guilders, the cause of which he declines to explain, he is sentenced to a disgraceful dismissal from his office, and banishment. Like a run-away apprentice he packs up a bundle of linen in a handkerchief and crosses the Rhine, where he meets with the beautiful Josepha, whom he marries, and makes very happy. This is the outline of the history. The author, contrary to the plan of Fielding and Smollet, who never marry their heroes without informing their readers that a fine family was the consequence, concludes his tale with the interesting intelligence, that 'they had no children.'

## POLITICS.

ART. 21.—*Observations on Mr. Whitbread's Poor Bill, and on the Population of England, by John Weyland, Jun. Esq. 8vo. 1s. 6d. Hatchard. 1807.*

WE heartily approve of the principles of that truly benevolent bill, which Mr. Whitbread has lately introduced into the House of Commons, for the purpose of ameliorating the condition, and promoting the moral and mental improvement of the poor. Such is the object of Mr. Whitbread's bill; and such would probably be the nature of its operation, if it were suffered to pass into a law. But the late change in administration makes us dubious of this event. All former attempts to improve the condition of the poor; not excepting even the bill of Mr. Pitt, have been directed by false principles, and a superficial knowledge of the subject. They have accordingly tended rather to aggravate than to diminish the



enormity of the evil. But Mr. Whitbread's bill, which is the result not only of great knowledge of the subject, but of the motives and affections of the human heart, will be found not only adequate to combat the distress of the lower orders of the community, but to supply the most effectual remedy. Its tendency is to ameliorate the lot of the poor by gradually superseding the necessity of the poor laws, by a better system of education; and by encouraging habits of frugality, and a general spirit of independence among the people. The poor laws have long appeared to us most mischievous in their tendencies and operations. They encourage idleness, and engender beggary and vice. The poor, trusting to them as a certain refuge against every disaster, become improvident, profligate, and idle; and losing the feeling of shame, and the spirit of independence, their manners settle into a compound of servility and impudence. We are convinced from observation and experience, that it will be impossible to improve the circumstances of the lower orders, without kindling in their hearts a generous spirit of independence, which is the parent of industry, frugality, and almost every virtue, which appears most blooming in the cottage of the poor. Mr. Weyland is a great enemy to the diffusion of this spirit of independence; and he very unjustly confounds it with the idea of freedom from all restraint. See p. 26. But in our dictionary of the moral virtues, independence means that determined energy of soul, which scorns to be indebted to the bounty of others for that subsistence which it can procure by its own exertions. This sort of independence is a truly noble quality. Without it the rich man may be called poor, and with it the poor man may be thought rich. But the baleful tendency of the present system of providing for the poor, is to extinguish this feeling in the bosom of every peasant in the realm, and it can be revived only by a better system of education, which shall forcibly act on the moral habits and sentiments of the people. We have known many peasants, who, without being in more fortunate circumstances than their neighbours, who have been constantly fed by the bounty of the parish, have brought up large families without any parochial aid. But the number of such persons is daily decreasing from the declension of the spirit of independence. We therefore recommend not a sudden, but a gradual abolition of the poor-laws; and we have little doubt but that the measure would be attended with the happiest consequences to the probity, the industry, and happiness of the community. And the particular instances of distress, which must naturally be expected to be found in all countries and all times, whatever plan of national policy may be established, would be better relieved by the judicious and considerate charity of individuals, than by the promiscuous distribution of a legalized fund.

ART. 22.—*Short Remarks upon recent political Occurrences, particularly on the new Plan of Finance.* 8vo. Hatchard. 1807.

THE object of this pamphlet seems to be, to defend Mr. Pitt and his measures, by a contrast with those of his successors. It is by no means destitute of ability, but it came too late.

### DRAMA.

ART. 23.—*Adrian and Orrila, or a Mother's Vengeance: A Play in five Acts.* By William Dimond, Esq. As now performing at the Theatre Royal, Covent Garden, with universal Applause. 2s. 6d. Cadell and Davies. 1806.

FROM the advertisement prefixed to this performance, the author should be on the very best terms with himself; and not only with himself, but, what will appear harder still to those who know how difficult a thing it is to please the ladies, with the female performers of Covent Garden. The Misses Smith, Brunton, and Tyrer; Mrs. C. Kemble and Mrs. Mattocks were all alive and doing well in the parts dealt out to them by the bright and charming and precious Mr. Dimond. To their exertions our modern Shakspeare modestly assigns a moiety of that '*unbounded and unqualified applause,*' with which, he tells us, this piece was received by all orders. Never were we placed in a situation so mortifying to that high and chivalrous gallantry, on which so much of our pride is built. To disapprove this play would be no less than advancing an opinion against that of Miss Tyrer, the present Mrs. Liston, &c. Dreadful was the gulph down which we might have been precipitated, but for the timely warnings in the advertisement. But as the danger of incurring the reprehension of this corps of ladies, was enough to make us shudder, so the rewards of sharing in their opinions are equally flattering, as we find from the prologue, which is written by a gentleman, who, were he not Mr. Skeffington, would be the god of love himself. These rewards are painted to us by him in colours such as he alone knows how to lay on. Indeed it is universally acknowledged, that Mr. Skeffington paints very naturally.

' Then wits and heroes, and the critic few,  
Here let me pass, and, ladies, plead to you;  
You, for whose favour ev'ry wit is bright,  
All critics comment, and all heroes fight!  
Protection from the fair at once conveys  
Ample renown, consolidated praise;  
For truth acknowledges, in nature's name,  
The smiles of beauty are the wreaths of fame!'

It is hence as clear as day, that it were safer for us to select a

catalogue of beauties from this play, than one of its defects, if it have any: by which line of conduct, two material advantages will accrue to the reviewers privately, and to the public at large. For in the first place, we shall bask in the full meridian of beauty's smiles, which is tantamount to being all bewreathed with glory; and in the next place, the world at large, that is the scribbling part of it, will learn by what sort of writing they may come in for a share of smiles, and wreaths and fame, which are all synonymous for the same thing. The following is the shortest, and by far the least troublesome cut to the smiles of beauty, and so on to fame. Fancy a brewer:

' Let Friendship's hand the cup compound,  
Let Love breathe o'er it one sweet sigh,  
And *Fancy* there shall nectar brew.'

Dew described by a figure borrowed from pomatum :

' Together they bloom'd, with the same sunbeam *lowing*,  
And *anointed* at night by the same balmy dew.'

Without staying to inquire the meaning of the word *lowing*, we recommend to the admirers of Cowper's song, 'A rose had been washed,' and Mr. Tobin's 'Smile and a tear,' the following ballad by Mr. Dimond, written upon the same plan, and only requiring the music and trembling nasality of Mr. Braham's singing to confer on it the same immortality.

BALLAD.—MINNA. (*Kelly.*)

' On one parent stalk, two white roses were growing,  
From buds just untolded, and lovely to view !  
Together they bloom'd, with the same sun-beam *lowing*,  
And *anointed* at night by the same balmy dew.  
A spoiler beheld the fair twins, and, unsparing,  
Tore one from the stem, like a gay victim drest,  
Then left its companion—his prize proudly bearing,  
To blush for an hour, ere it died on his breast.  
But, ah ! for the widow'd one—shrivell'd and yellow,  
Its sleek silver leaves lost their delicate hue ;  
It sicken'd in thought—pin'd to death for its fellow,  
Rejected the sun-beam, and shrank from the dew.  
Then where, ruthless spoiler ! ah, where is thy glory ?  
Two flow'rs strewn in dust, that might sweetly have bloom'd ;  
A tomb is the record which tells thy proud story,  
Where Beauty and Love are untimely consum'd.'

Force of the double comparative :—' Aye, and with reason,—for let me tell you, the difference between sixteen and forty-five, requires *more nicer* adjustment than many disputes of empire.'

The warmth of Orrila's friendship for Adrian :

- \* *Adr.* Nobility might claim your hand—
- \* *Orr.* But friendship should receive it.
- \* *Adr.* My head would be bewildered by such bliss.
- \* *Orr.* Still if your feet were preserved, our dancing might proceed—then, the harp and tabret preluding merrily in the hall—
- \* *Adr.* The polished oaken floor just vibrating to our step—
- \* *Orr.* Our arms skilfully twisted in each other's—
- \* *Adr.* Our breath mingling, and our eyes encountering—
- \* *Orr.* Oh ! Adrian !
- \* *Adr.* Orrila ! my own Orrila !

*[They spring involuntarily forward and embrace.]*

After reading the above ludicrous description, we could not help exclaiming with Githa, the governess of Orrila, 'Hoity-toity,' and agreeing with her, that friendship 'might be expressed in words, and at a decent distance.'

Of the beauties in general, a few little jewels will convey some idea. There is a great deal of writing like the following, which we hope our readers will understand:

\* *Adr.* Do I ?—Ah ! where flows the Lethe to wash away remembrances so sacred and so sweet ?—precious, inestimable moments ! they are the roses in memory's party-coloured wreath, the grains of gold, that Time shakes from his glass, unmixed, before the vulgar sands begin to filter !

The following passage deserves a whole wreath of fame to itself:

\* *Mod.* Ah ! when the vernal meadow tempts our feet, why must the fatal sting be felt, 'ere we can believe that serpents gender in the perfum'd grass ?—but I am wrong, perhaps, to warn you—the joyous cup is now lifted to your lip, and mine should not be the hand to dash your draught with bitters prematurely mixed. No, my Adrian, long may your spirit hold its generous, ardent course, uncrossed by chances that have palsied mine.—Yours is the age for unpolluted bliss—'tis the sweet May-month of your years—life's blue and sunny dawn, when Fancy sweeps a harp in every wind, and Hope flies laughing through unclouded skies !

The song of Hautfroy is in our opinion inestimable, as it throws an unexpected light on the etymology of the word '*bard*,' and accounts for the application of that term to the poets of one part of the united kingdom in particular. This song is styled by Mr. Dimond a '*bardish dirge*.' If he be correct, the word *bard* passes through the Latin *bardus* from the Greek *Βαρδus*, Anglicè *stupid*. Or vice versa the word may be a German root, branching into the Greek *Βαρδus*, through *Βαρδus*, and hence gains an importance with which we were before acquainted—for in that case, it would not mean simply *slow*, or *heavy*, or *stupid*; but would come to mean as *slow*, as *heavy* as *stupid*, as *pudding-headed*, &c. as a *bard himself*. From hence the Latins derive their *bardus*, the English their *bard*. And

so things came round. The word is of immense antiquity, and is applied by Mr. Dimond in a manner that sets its real value in its true sense.

ART. 24.—*The Curfew : a Play in Five Acts, as performed at the Theatre Royal, Drury Lane. By the late John Tobin, Esq. Author of the Honey Moon, The fourth Edition. Price 2s. 6d. Phillips. 1807.*

IT has seldom fallen to our lot to notice a play abounding with so many highly-wrought scenes as the present. The story itself, the management of the author in conducting it, and his command of passionate and figurative expressions, should all seem to entitle this play to a very high rank among the representations of the stage. We have been told however that 'it goes off heavily.' This same fault is alledged against many pieces that delight and interest us in the closet. The reader of the *Curfew* cannot refuse to become a party in the dramatic personæ; and there are few passages in it tending to break the delusion. The language and cadence of the verse, which are in general excellent, are evidently formed upon the models of Shakspeare and Massinger; that is upon the very best and safest models which can be selected by a dramatic writer, who tempers his admiration for those masters by a judgment which leads him to avoid their defects.

Here we are compelled to notice an occasional inflation of style, into which Mr. Tobin deviates from the more natural, simple, and affecting tenor of his dramatic discourse. Matilda endeavours to dissuade her son from associating himself with freebooters, by pointing 'to the miserable remnant of a wretch hang'd for murder.' The mere mention of the circumstance is sufficiently horrible; to dwell on the subject is only disgusting, and to dwell on it in the following strain is ridiculous. She speaks of him as suspended

'——to yon naked tree,  
Where every blast to memorize his shame  
May whistle shrilly through his hollow bones,  
And in his tongueless jaws a voice renew,  
To preach with more than mortal eloquence!'

And all this finery is made to wrap up an idea the most loathsome that can be conceived. Fitzharding's language is more in the impotence than strength of rage.

'No jot appeased!  
Tho' I should kill thee with extremest torture,  
To 'suage the burning thirst of my revenge—  
Drink thy blood life—warm, &c.

These extracts convey no idea of the general character of the



Curfew. The following picture of an outlaw has in it so much of life and truth, that it seems to start from the canvass:

' *Mat.* What then! hast thou a moment  
Weigh'd the full horrors of an outlaw's life,—  
T' exchange the noblest attributes of man  
For the worst quality of beasts—to herd  
With the vile dregs and offscum of society,  
And bear about a conscience that will start  
And tremble at the rustling of a leaf?  
To shroud all day in darkness, and steal forth  
Cursing the moon that with enquiring eye  
Watches your silent and felonious tread,  
And every twinkling star that peeps abroad  
A minister of terror—

' *Robt.* Peace, I say.

' *Mat.* The blessed sleep you know not, whose sweet influence

Ere he can stretch his labour-aching limbs,  
Softly seals up the peasant's weary lids.  
On the cold earth, with over watching spent,  
You stir and fret in fev'rish wakefulness:  
Till nature, wearied out, at length o'er-comes  
The strong conceit of fear, and 'gins to doze:  
But as oblivion steals upon your senses,  
The hollow groaning wind uprears you quick,  
And you sit, catching with suspended breath,  
Well as the beating of your heart will let you,  
The fancied step of justice.'

In an after scene Matilda is accused by the baron, her husband, of witchcraft. Of the accusation and the defence we know not which to prefer. Let our readers decide for themselves:

*Matilda is brought in.*

' *Bar.* Now observe her then.

Woman, stand forth and answer to our charge.  
The universal cry is loud against you  
For practis'd witchcraft—the consuming plagues  
Of murrain, blight, and mildew, that make vain  
The peasant's labour, blasting his full hopes,  
Are laid to your account—they charge moreover  
Your skill in noxious herbs, and ev'ry weed  
Of pois'nous growth, the teeming earth is rank with,  
Fatal to man and beast—that these collecting  
By the full moon with wicked industry,  
You do apply to hellish purposes;  
To shrink up the sound limb, and with a touch  
Plant wrinkles on the blooming cheek of youth.

This is not all—they urge most vehemently  
 That you usurp the night's solemnity  
 For deeds of darkness, horrible to think of,  
 That when the yawning church-yards vomit forth  
 The griesly troops of fiends, that haunt the night,  
 You have been heard to mutter mischief with them,  
 Dancing around a pile of dead men's bones  
 To your own howling, and with hideous yells  
 Invoking curses for the coming day.  
 How answer you to this ?

' *Mat.* That it is false.

' *Fitz.* You answer boldly, woman.

' *Mat.* Holy father,

I answer with the voice of innocence,  
 That I enjoy the silent hour of night,  
 And shun the noisy tumult of the day,  
 Prize the pale moon beyond the solar blaze,  
 And choose to meditate while others sleep.  
 If these are crimes I am most culpable.  
 For, from the inmost feeling of my soul,  
 I love the awful majesty sublime  
 Of nature in her stillness—To o'erlook,  
 Fixt on some bleak and barren promontory,  
 The wide interminable waste of waves ;  
 To gaze upon the star-wrought firmament  
 Till mine eyes ache with wonder --these are joys  
 I gather undisturb'd —the day's delights  
 I am proscib'd, and if I venture forth  
 To taste the morning's freshness, I am star'd at  
 As one of nature's strangest prodigies.  
 At my unmeasur'd step, and rude attire,  
 The speechless babe is taught to point the finger,  
 And unbreech'd urchins hoot me as I pass,  
 And drive me to the shelter of my cottage.  
 The very dogs are taught to bark at me !  
 But to your charge : I am accused, most wrongly,  
 Of having both the faculty and will  
 T' infest the earth with plagues, and man with sickness—  
 Of holding converse with superior beings :—  
 Why, what a mockery of sense is this ?  
 It is the wildest stuff of folly's dreams,  
 That I, possessing super human pow'r,  
 Should thus submit to human agency,  
 And being brought by your rude vassals here,  
 Stand to be judg'd by man !'

These fine and animated speeches are hardly raised above the general tenor of the whole drama.

It is with regret that we take leave for ever of an author who promised and performed so much. In his dialogue we acknowledge

the substitution of happy and natural phrases and appeals to our feelings for that vapid and sickly sentiment, which aims at deducing a moral from every event, and every expression however common and unimportant.

### MISCELLANIES.

**ART. 25.**—*The Book of Monosyllables, or an Introduction to the Child's Monitor, adapted to the Capacities of young Children, in two Parts, calculated to instruct them by familiar Gradations in the first Principles of Education and Morality.* By John Hornsey, Author of a short Grammar of the English Language, &c. 12mo. 1s. 6d. Longman.

**ART. 26.**—*The Child's Monitor, or Parental Instruction, in 5 Parts, containing a great Variety of progressive Lessons, adapted to the Comprehension of Children, and calculated to instruct them in Reading, in the Use of Stops, in Spelling, and in dividing Words into proper Syllables, and at the same Time to give them some Knowledge of Natural History, of the Scriptures, and of several other sublime and important Subjects.* By John Hornsey. 12mo. Longman. 1806.

THE mode of instruction in these books as well as the matter is good; but the smallness of the type affords no temptation to children to learn; this is a very great drawback from their general merits, and we are fearful the author will too late discover his error.

**ART. 27.**—*Antiquarian and Topographical Cabinet, containing a Series of elegant Views of the most interesting Objects of Curiosity in Great Britain, accompanied with Letter Press Description.* Vol. I. 12mo. Clarke. 1807.

IT more frequently falls to our lot, to censure than to praise. Painful as is the former task, yet it is in some degree compensated by the pleasurable sensations we experience when we have it in our power to bestow a just and merited commendation. The work before us, though the scale upon which it is executed is beyond precedent small, surpasses any thing of the kind that has fallen under our inspection. The subjects engraved, and we have had ocular demonstration of the greatest part of them, are faithfully accurate; the printed description correct; and the type very beautiful. We look forward with pleasure to the publication of a second volume.

- ART. 28.**—*Fables, Anciennes & Moderns, adaptées à l'Usage des Enfants. Traduites de l'Anglois de M. Baldwin.*  
*Fables Ancient and Modern, adapted to the Use of Infants. Translated from the English of Mr. Baldwin.* 8vo. Hodgkins. 1806.

IN a former number of our Review, we gave our opinion of Mr. Baldwin's fables; it is sufficient therefore for us to add on the present occasion that the translation is not as good as the original.

- ART. 29.**—*English Grammar adapted to the different Classes of Learners, with an Appendix, containing Rules and Observations for assisting the more advanced Students to write with Perspicuity and Accuracy.* By Linley Murrey. The sixteenth Edition, improved. 8vo. 3s. 6d. Longman. 1807.

THE very general approbation, which this work has received from the public is sufficiently indicative of its merits. Though this is the sixteenth edition, yet the present is the first time it has come under our cognizance, and we have much pleasure in confirming the decision of the public respecting its superiority over all the other English grammars. To commend the author for his acuteness and perspicuity would be only to echo the praises of other journalists, we will therefore congratulate him on the profits which his meritorious labours must have heaped upon him; and request him to continue his exertions for the instruction of the rising generation.

- ART. 30.**—*Arithmetic made easy to the Capacities of Children, containing above 550 Examples in the fundamental Rules, the Rules of Three and Practice; a Variety of promiscuous Questions and Bills of Parcels; designed as an Introduction to other Systems of Arithmetic. To which is subjoined an Appendix, containing arithmetical Fables.* By John Thompson. Williams and Smith. 1s. half-bound. 1807.

AN exceedingly useful elementary book, possessing a beautiful type, and at a very moderate price.

- ART. 31.**—*Scenes for the Young: or pleasing Tales, calculated to promote good Manners and Love of Virtue in Children.* By J. Day. Darton and Harvey. 12mo. 1s. 6d. 1807.

CHILDREN will find much entertainment in these tales, the moral tendency of which is of the purest nature.

- ART. 32.**—*An Abridgment of Dr. Goldsmith's Natural History of Beasts and Birds, interspersed with a Variety of interesting Anecdotes, and illustrated by nearly two hundred Engravings of Wood in the Manner of Bewick.* 8vo. 8s. 6d. Scatcherd and Letterman. 1807.

THE writings of Goldsmith have acquired so merited a celebrity as to render any eulogium or recommendation of them on our part entirely unnecessary. The abridgments of his Histories of Greece, Rome, and England have met with uncommon success: and we predict that this epitome of his Natural History will become an equal favourite with the youth of the rising generation.

ART. 33.—*Talents improved, or the Philanthropist. By the Author of Interesting Conversations. 8vo. 5s. Williams and Smith.*

THIS is a religious publication, designed as a vehicle of instruction to young and inconsiderate minds. The authoress has taken pains to dress truth in a pleasing garb, and as the subject is naturally grave, it is no small commendation to affirm that she never degenerates into dullness.

ART. 34.—*The first Number of the Etymological Organic Reasoner; or Yldestan Radshenistres Geuitnessa, oldest Reckoner's Witness, with Observations on the Works of Mr. Whiter and Mr. Tooke; and one Sheet of the Gothic Gospel of St. Matthew, and another of the Saxon Durham Book, in Roman Characters, and a literal English Lesson. By Samuel Denshall, M. A. White. 1807.*

WE perused the eccentric preface to this work with many sensations of pleasanry and astonishment. We were not a little struck by the extraordinary vanity of the writer, and with his plain and coarse abuse of certain reviewers, &c. who have incurred his displeasure, both of which appear in a rather ludicrous light; but, at the same time, we met with several observations which are equally acute, ingenious, and profound. We think the work of Mr. Henshall likely to contribute much toward the knowledge of the etymological descent and original structure of the English language; and we strenuously advise him to let one number of his Organic Reasoner appear every month, without being dismayed by the censure of the British Critics, whom he assails with no very courtly invective and abuse.